601

తెనుగు సామెతలు.

A

SELECTION

OF

TELUGU PROVERBS

TRANSLATED AND EXPLAINED

BY

CAPTAIN M. W. CARR

Madras Staff Corps.

Government Oriental Manuscripts Library
14/3/24
Madras.

Published by

V. RAMASWAMY SASTRULU & SONS,

292, ESPLANADE

MADRAS.

1922

All Rights Reserved.

Printed at
the "VAVILLA" PRESS,
MADRAS.—1922.

తెనుగు సామెతలు.

TELUGU PROVERBS.

MADRAS.

అ.

1. అంగట్లో అన్నీ వున్నవి, అల్లునినోట్లో శని వున్నది.

There is everything in the bazaar, but Saturn is in the mouth of the son-in-law.

Some unfortunate circumstance prevented a son-in-law from availing himself of the good fare of his father-in-law.

Evil fate.

2. అంగట్లో బెల్లము గుళ్లో లింగానికి నైవేద్యము.

Offering the molasses in the bazaar to the lingam in the temple.

Willing to be liberal at the expense of others.

3. అంగిట బెల్లము, ఆత్మలో విషము.

Molasses in the roof of the mouth, and poison in the heart.

Honey in his mouth, words of milk ;
Gall in his heart, fraud in his deeds. (Latin).

4. అంగిట విషము, మున్నాలికను తియ్యదనము.

Poison in the palate, sweetness on the tip of the tongue.

Full of courtesy, full of craft.

5. అంటాముట్టరాని అగ్రహారము.

An Agrahara which should not be touched or felt.

Said of anything that should scrupulously be avoided.

6. అంటూసంటూ అసాదివానిది, రట్టూరవ్వా గంగానమ్మది.

All the offerings go to the priest, the noise to Ganga-namma.

7. అంటూసంటూ లేనికోడలిదాని మేనమామకొడుకు చిక్కుడుచెట్టు కిందికిపోయి పక్కలుయెగరవేశినాడట.

The wife's maternal uncle's son, who had nothing to do with ceremonial uncleanness, went and sobbed under the bean tree.

Claiming relationship.

8. అంత్యనిష్ఠురముకన్నా ఆదినిష్ఠురమే మేలు.

Annoyance at the beginning is better than annoyance at the end.

A prompt denial causes less annoyance than compliance with a request and disappointment in the end.

Better a friendly denial than an unwilling compliance. (German).

9. అందనిపూలు దేవునికి అర్పణ.

An offering to the deity of the flowers which cannot be reached.

10. అందనిమానిపండ్లకు ఆశపడ్డట్టు.

Like wishing for fruit which cannot be reached.

11. అందరికీ నేను లోకువ, నాకు నంబిరామాయ లోకువ.

I am below all, but Nambi Ramaya is below me.

12. అందరికీ శకునము చెప్పేబల్లి కుడితితొట్టిలో పడ్డట్టు.

The lizard which tells the fortunes of all fell itself into the tub of rice-washings.

13. అందరూ అందలము యెక్కితే, మోశేవారు యెవరు.

If all get into the palankin, who will be the bearers?

You a lady, I a lady, who is to drive out the sow? (Galician.)

14. అందానకు పెట్టినసొమ్ము, ఆపదకు అడ్డంవస్తుంది.

Ornaments worn for beauty will be useful in the time of want.

15. అందానికి రెండు బొందలు, ఆటకు రెండు తాళాలు.

Two holes in beauty ; two cymbals in a dance.

Said of an ugly dance.

16. అంధునకు అద్దము చూపినట్టు.

Like showing a blind man a looking glass.

A blind man will not thank you for a looking glass.

17. అంబటియేరు వచ్చినది అత్తగారూ అంటే, కొలబుర్ర నాచేతిలో వున్నది కోడలా అన్నదట.

"A river of porridge has come, mother-in-law?" she cried "But I have the measure, daughter-in-law," replied the dame.

18. అంబలి తాగేవారికి మీసాలు యెగబట్టేవారు కొందరా.

Do people that live on porridge keep men to hold up their mustaches?

Said of a poor man trying to apper grand.

A proud mind and a poor purse are ill met.

19. అకటవికటపు రాజుకు అవివేకిప్రధాని, చాదస్తపు పరివారము.

A foolish minister, and a clumsy retinue, to perverseking.

20 అక్కన్న మాదన్నగారు అందలమెక్కితే, సాటికి సరప్ప చెరువు కట్ట యెక్కినాడట.

When Akkanna and Madanna mounted their state palankin, Sarappa got on the bund of the tank to make himself equal.

Envying and mocking the wealthy.

Puppies imitating their mistresses. (Latin.)

తెనుఁగు సామెతలు.

21\. అగడ్తలో పడ్డపిల్లికి అదే వైకుంఠం.

The moat is heaven to the cat that falls into it.

It cannot possibly escape, and dies.—An inextricable difficulty.

22\. అగస్త్య భ్రాత.

The brother of Agastya.

Agastya was a great sage, who was not known to have any brother.- -Applied to a new-comer, attempting to make himself out a great personage.

23\. అగ్గువ అయితే అంగడికి వస్తున్నది.

When it is cheap, it comes to the bazaar.

24\. అగ్గువ అయితే అందరూ కొంటారు.

When it is cheap, all will buy.

25\. అగ్నికి వాయువు సహాయమయినట్లు.

Like wind assisting fire.

26\. అగ్నిలో మిడత పడ్డట్టు

Like a grass-hopper jumping into the fire. (flame.).

To try, they say, to extinguish it.—Applied to rash acts.

27\. అగ్నిహోత్రములో ఆజ్యము పోసినట్లు.

Like ghee poured on fire.

To cast oil in the fire is not the way to quench it.

28\. అచ్చం తిరుమణిధారి అయితే పుల్ల పట్టడంలోనే తెలుసును.

You can tell whether he is really a tiruma*n*idhari (Vaish*n*ava) or not by the way in which he holds the pencil.

Tiruma*n*i is the clay used for the sectarian mark worn on the forehead by Vaish*n*avas.

Halt not before a cripple.

29\. అచ్చివచ్చినభూమి అడుగడే చాలును.

If the ground is lucky a foot of it is enough.

Luck is all.

30\. అటయితే వైద్యకట్నము, యిటయితే వైతరణి గోదానము.

In the one case, Medical fees; in the other, the gift of a Vaitarani cow.

Said by a Brahman priest and Doctor.

31\. అట్లువండే ఆబిడకు ఆరుగురు అమర్చవలెను.

A hopper-women requiring six people to assist her.

Said of a person giving himself airs.

32\. అడకత్తులోని పోక.

Like a nut in the nippers.

To be between the hammer and the anvil (French).

33\. అడగనేరను, వూడ్చిపెట్టుమన్నట్టు.

I cannot ask, sweep the whole (into my dish).

Feigned modesty.

I don't want it, I don't want it, but put it into my hood (Spanish.)

34\. అడిగేవానికి చెప్పేవాడు లోకువ.

He who has to answer is inferior to him who questions.

It is one thing to put questions, another to answer them.

35\. ఆడియాశ పాడియాశ దుఃఖానకు కారణము.

Vain hopes are a source of grief.

Hope and expectation are a fool's income (Danish.)

36\. అడవి కాచిన వెన్నెల.

Like moonlight in the jungle.

Wasted on a spot where it is not appreciated.

37\. అడవి నక్కలకు కొత్వాలు దురాయా.

What does a wild jackal care for the threats of a Police Officer.

What does the moon care if the dog bark at her (German).

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY, MADRAS

38. అడుగులోనే హంసపాదా.

What ! a caret in the commencement ?

Said by a man to an ignorant scribe who, in writing the customary invocation "*Srî* Ramajaya" at the heading of a letter, omitted a syllable.

Blundering at the very beginning of any business.

He who begins ill finishes worse (Italian).

Well begun is half done.

39. అడుసులో నాటిన స్తంభము.

A post fixed in the mire.

It swings to and fro.—Said of a time-server.

To sit on two stools (Latin).

40. అడ్డగోడమీదిపిల్లి.

Like the cat on the cross wall.

It can jump down either side.

Applied to an unprincipled, double-dealing person.

Jack o'both sides.

41. అతిరహస్యం బట్టబయలు.

The great secret is bare to all.

Tom Noddy's secret.

42. అత్త కొట్టినకుండ అడుగోటికుండ, కోడలు కొట్టినకుండ కొత్తకుండ.

The pot broken by the mother-in-law was a cracked pot, the pot broken by the daughter-in-law was a new pot.

43. అత్తగారిసాధింపు.

The rancour of a mother-in-law.

The husband's mother is the wife's devil, (German.)

44. అత్త చచ్చిన ఆరుమాసములకు కోడలికంట నీరు వచ్చినదట.

Six months after the death of the mother-in-law, tears came in to the eyes of the daughter-in-law.

45. అత్త చస్తే కోడలు యేడ్చినట్లు.

Like the daughter-in-law lamenting the death of her mother-in-law.

Crocodile tears.

44. అత్త చేసినపనులకు ఆరళ్లు లేవు.

There is no one to blame mother-in-law.

47. అత్తపేరుబెట్టి కూతురినికుంపట్లో వేసినట్లు.

Giving her child her mother-in-law's name, she threw it into the fire.

Cutting off one's nose to spite one's face.

48. అత్తమంచీ, వేములతీపూ లేదు.

There is no goodness in a mother-in-law nor sweetness in Margosa trees.

She is well married who has neither mother-in-law nor sister-in-law. (Spanish.)

49 అత్తలేనికోడలు ఉత్తమురాలు, కోడలులేనిఅత్త గుణవంతురాలు.

Where there is no mother-in-law, the daughter-in-law is perfect; where there is no daughter-in-law, the mother-in-law is good tempered.

As long as I was a daughter-in-law I never had a good mother-in-law, and as long as I was a mother-in-law I never had a good daughter-in-law. (Spanish).

50. అత్తవల్ల దొంగతనమున్ను, మగనివల్ల రంకున్ను నేర్చుకొన్నట్లు.

Deceitfulness is learnt from a mother-in-law, adultery is learnt from a husband.

Jealous watching leads to unfaithfulness.

At the gate where suspicion enters, love goes out.

If the wife sins, the husband is not innocent. (Italian.)

51. అత్తవారింటిసుఖము మోచేతిదెబ్బవంటిది.

The pleasure felt in a mother-in-law's house is like a blow on the elbow.

Happy is the wife who is married to a motherless son.

52. అత్తా వకరింటికోడలే.

The mother-in-law was herself once a daughter-in-law.

The mother-in-law forgets that she was a daughter-in-law. (Spanish).

53. అత్తి పూచినట్లు.

Like the fig blossoming.

This tree (Ficus glomerata) bears no apparent blossoms.

That is as likely as to see a hog fly.

54. అదంత్రునికి ఆశపెట్టరాదు. బలవంతునికి చోటివ్వరాదు.

You should not encourage vain hopes in a helpless dependant, nor give place to a powerful man.

55. అదుగో అంటే ఆరునెలలు.

When he says, "here you are," [it means] six months.

One "Take it" is better than two "You shall have its." (French).

56. అదే పతకమయితే మనము బ్రతకమా.

If this were a broach, might we not be made rich?

The allusion is to an ornament made of false gold, and set with false gems.

The treasure turned out charcoal. (Latin.)

57. అద్దముమీద పెసరగింజ పడ్డట్టు

Like a Pesara seed on a looking glass.

Used with reference to a remark aimed at a particular person, but conveyed in such general terms that he is unable to take notice of it.

He said devil, but meant you. (Dutch.)

58. అద్దములోని ముడుపు.

Like a bag of money in a looking glass.

Visionary prospects.

59 అద్దెకువచ్చిన గుర్రాలు అగడ్తలు దాటుతవా.

Will hired horses leap over ditches?

60. అధమునికి ఆలయ్యేటంతకంటే, బలవంతునికి బానిస అయ్యేది మేలు.

Better to be the hand-maid of a great man than the wife of a low fellow.

Better fare hard with good men than feast with bad.

61. అధికాశ లోకదారిద్ర్యము.

Excessive cupidity leads to excessive poverty.

Avarice bursts the bag.

62. అసువు కానిచోట అధికులమనరాదు.

In an unsuitable place we should not assert our superiority.

63. అన్నచోరవేగాని, అక్షరచోరవలేదు.

Clever at his meals, but stupid at his book.

Well fed, but ill taught.

He has two stomachs to eat, and one to work.

64. అన్నముపెట్టినవారిల్లు కన్నముపెట్టవచ్చునా.

May you break into the house of him who had fed you?

65. అన్నరసముకన్నా ఆదరణరసము మేలు.

A kind reception is better than a feast.

Welcome is the better cheer.

In hospitality it is the spirit that is the chief thing. (Greek.)

66. అన్నీ తెలిసినవాడూ లేడు, యేమీ తెలియనివాడూ లేడు.

There is no one who knows everything, there is no one who knows nothing.

67. అన్నీవున్నవి, అయిదువతనము లేదు.

I lack nothing, but I am a widow.

68. అపకారికయినా వుపకారమే చెయ్యవలెను.

You should do good even to him who has done you evil.

If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink." Proverbs XXV. 21.

69. అప్పు ఆకటికి వచ్చునా.

Will a debt be repaid when you are hungry ?

Can you ever get a debt repaid when you are in want.

70. అప్పు ముప్పు.

Debt is misforfune.

Debt is the worst poverty.

71. అప్పుయిచ్చినవాడు బాగుకోరును, తీసుకొన్నవాడు చెడగోరును.

Your creditor will wish you well, your debtor will wish you ill.

He that doth lend doth lose his friend,
Money lent, an enemy made. (Portuguese.)

72. అప్పు లేకపోతే వుప్పుగంజేమేలు.

Rice water and salt without debt are good.

Without debt, wilhout care (Italian).
He is rich enough who owes nothing (Greek.)

73. అప్పులేనిగంజి దొప్పెడే చాలును.

A cupful of rice water without debt is enough.

Out of debt, out of danger.
Happy he who owes nothing (Greek)

74. అబద్ధాలపంచాంగమునకు అరవై గడియలు త్యాజ్యము.

A bad almanac makes all the hours of the day unpropitious.

Applied to unreasonable objections.

75. అబ్బిగాడుచస్తే ఆ పంచె నాది.

If the boy dies, the cloth is mine.

Want of feeling.

76. అబ్బితే శిగ, అబ్బకపోతే కాళ్లు.

If possible, [he seizes] the tuft : if not, the feet.

Applied to a base fellow who tries to ruin others, and, when he fails, cringes at their feet.

Anoint a villain and he will prick you, prick a villain and he will anoint you (French).

77. అబ్బురాన బిడ్డ పుట్టెను, గడ్డపారతేరా చెవులుకుట్టుతాను.

The long desired child has been born, fetch a crowbar and I will bore its ears.

Ridiculing usual and extraordinary care being taken of anything not worthy of it.

78. అభ్యాసము కూసువిద్య.

Practice [makes] art easy.

Practice makes perfect.
Custom makes all things easy.

79. అభ్యాసములేని రెడ్డి అందలమెక్కితే అటూ యిటూ అయినదట.

When the unpractised Reddi got into a palankin, it swung from side to side.

80. అమర్చినదాంట్లో అత్తగారు వేలుపెట్టినది.

The mother-in-law put her finger in every dish prepared [by the daughter-in-law].

No work and all the credit,

81. అమ్మగా మిగిలిన మేక.

The only goat remaing unsold.

A wretched fate,

82. అమ్మగృహప్రవేశము, అయ్యశ్మశానప్రవేశము.

The bride enters her husband's house and the bridegroom enters the tomb.

Applied to a great calamity happening when most unlooked for. Also to a luckless woman.

After a dream of a wedding comes a corpse.

83. అమ్మ తానూ పెట్టదు, తిరుముకొని తిననివ్వదు.

The mother neither gives food herself [to her child,] nor allows it to beg.

84. అమ్మదగ్గిర కిందపడుకొన్నా వకటే, అబ్బదగ్గిర నేలపడుకొన్నా వకటే.

It is all one whether [the child] sleep on the ground with its mother, or on the floor with its father.

Equally bad.

Where bad is the best, naught must be the choice.

Whatever way you take there is a league of bad road. (Spanish)

85. అమ్మపెట్టేవి నాలుగూ అప్పుడే పెట్టితే చెయ్యనా.

If you had beaten me as my mother used to do would I not have done [the work]?

Said by a daughter-in-law to her mother-in-law.

Applied to a person with whom mild measures are of no avail, with whom—

There is no argument like that of the stick (Spanish)

86. అమ్మబోతే అడివి, కొనబోతే కొరివి.

When he went to sell, (his bargains were as ruinous as) a jungle; when he went to buy, (his purchases were as bad as) firebrands.

Losing on both sides.

Buy and sell and live by the loss.

87. అయితే ఆదివారం, కాకుంటే సోమవారం.

If it's not Sunday it's Monday.

If to-day will not, to-morrow may.

88. అయితే ఆరుగ, కాకుంటే కంది.

If the Aruga fails, we shall have Kandi.

These are both sown together. The *Aruga* crop some times perishes.

To have two strings to one's bow.
Good riding at two anchors men have told;
For if one break, the other may hold.

89. అయినపనికి చింతించేవాడు అల్పబుద్ధిగలవాడు.

He who grieves over that which is past is a man of little sense.

90. అయ్యకు విద్యాలేదు, అమ్మకు గర్వమూలేదు.

When the husband has no learning, the wife has no pride.

91. అయ్య దాసండ్లకు పెట్టితే అమ్మ జంగాలకు పెట్టినది.

When the master fed the Dasaris (devotees of Vish*n*u), the mistress fed the Jangams (devotees of Siva.)

Applied to a spirit of contradicton.

92. అయ్యవిటు అడిగితీరదు, అమ్మ దమ్మయపాలెంలో దంచుకొని తాగుతున్నది.

The foppish husband gives himself great airs, while his wife is living by pounding rice in Dammayapalem.

93. అయ్యరాకుంటే అమావాస్య అట్టేవుంటుందా.

If the priest does not come, will the new moon wait for him.

Time and tide wait for no man.

94. అయ్య వాతబెట్టినా బఱ్ఱె బ్రతకవా.

When his lordship brands the buffalo, will she get over it.

Said of a clumsy fellow, who makes a mess of every thing.

I mean to cross myself and put out one of my eyes. (Portuguese.)

95. అయ్యవారిని చెయ్యబోతే కోతి అయినది.

His attempt to make (an image of) Ga*n*esa ended in (the moulding of) a monkey.

Mud images of Ga*n*esa are made and worshipped on the 4th day of the light fortnight in the month Bhadrapada (August—September).

A ridiculous failure.

96. అయ్యవారు ఆటికంత, అయ్యవారి పెండ్లాము పుటికంత.

The Brahman is like a small pot, and his wife is like a basket.

Said of things which do not match.

97. అయ్య సవాశేరు, లింగం అరవీశెడు.

The man (weighs) a seer and a quarter, the lingam (round his neck) two and a half.

98. అరచేత వెన్న పెట్టుకొని నేతికి ఏడ్చినట్లు.

Like a man with butter in the palm of his hand, calling for ghee.

99. అరచేతి రేగుబంటికి అద్దము కావలెనా.

Do you require a glass to look at a berry in the palm of your hand?

As clear as crystal.

As plain as pike-staff.

100. అరచేతిలో వైకుంఠము చూపుతాడు.

He offers heaven in the palm of his hand.

Deceiving by false hopes.

101. అరణ్య రోదనము.

Lamentations in the jungle.

Of no avail.

102. అరవ ఏడుపు.

Like a Tamil mourning.

Among the Tamilians, women are sometimes hired to mourn over a deceased person.

Applied to an unwilling performance of any duty.

103. అరవై ఏండ్లయితే అరులు మరులు.

When sixty years have past, dotage.

104. అరవై ఏండ్లయినతర్వాత అమ్మా అన్నాడట.

After sixty years had passed, he cried Amma (mother).

Second childhood.

Old men are twice children. (Latin)

105. అరవై ఏండ్లయినవి, చదువుకోకుండా మొత్తుకొంచానా అన్నాడట.

Sixty years have passed; am I to do without learning?

An ironical speech.

An old dog will learn no tricks.

106. అరిచేకుక్క కరవనేరదు.

A barking dog never bites.

Great barkers are nae biters. (Scotch)

A barking cur does not bite.

107. అరిటాకువచ్చి ముంటిమీదపడ్డా అరిటాకుదేకష్టము, ముల్లువచ్చి అరిటాకుమీదపడ్డా అరిటాకుదేకష్టము.

The plantain leaf alike suffers, whether it falls on the thorn, or the thorn falls on it.

108. అరిటిపండు వలిచి చేతవుంచినట్లు.

Like placing a peeled plantain in one's hand.

Applied to anything made perfectly easy.

109. అర్థములేనివాడు నిరర్థకుడు.

A man without money is useless.

A man without money is like a ship without sails. (Dutch.)

110. అగ్త్రిదుఃఖం ఆరునెలలు, కడుపుదుఃఖం కలకాలం.

The grief of the neck [lasts] six months; the grief of the womb, for ever.

The "grief of the neck" signifies widowhood, when the marriage cord is broken: The "grief of the womb" signifies the loss of a child.

111. అర్థమూ ప్రాణమూ ఆచార్యాధీనము, తాళమూ దేహమూ నా ఆధీనము.

The money (in the box) and the soul (within the body) are made over to the spiritual guide, but the key and the body are retained by me.

Applied to giving a person only the form of authority, but no real power.

111. అలవాటులేని ఔపాసనం చెయ్యబోతే మీసాలన్నీ తెగకాలినవి.

The man unaccustomed to burnt-offerings burnt of his mustaches in the attempt.

113. అలివిగాని ఆలిని కట్టుకొని మురిగి చచ్చెరా ముండాకొడుకు.

The miserable fellow is ruined by his wretched marriage.

The folly of being headstrong

Marry in haste and repent at leisure.

114. అల్పునకు ఐశ్వర్యం వస్తే, అర్థరాత్రివేళ గొడుగు తెమ్మన్నాడట.

When fortune smiled on a mean person, he ordered an umbrella to be brought at midnight.

There is no pride like that of a beggar grown rich. (French.)

115. అల్లుడికి నెయ్యీలేదు, అల్లుడితోటికూడా వచ్చినవారికి నూనెలేదు.

There is neither ghee for the son-in-law, nor oil for his friends.

Said of inability in a person to do that which his duty imperatively requires of him.

116. అల్లుడికి వండిన అన్నము కొడుకుకుపెట్టి కొట్టుకొన్నదట.

She grudgingly gave to her son the food prepared for her son-in-law.

The affection of a mother-in-law for her son-in-law.

117. అల్లులలో మల్లుపెద్ద.

Mallu is a great man among the weavers.

Great among low people.

Among the common people Scoggin is a doctor.

118. అవలక్షణముగలవానికి అక్షతలు యిస్తే, అవతలికిపోయి నోట్లోవేసుకొన్నాడట.

When sacred grain was given to a luckless fellow, he went away and ate it up (instead of placing it on his head).

119. అవివేకితో స్నేహముకన్నా వివేకితో విరోధము మేలు.

Enmity with a wise man is better than friendship with a fool.

120. అవ్వను పట్టుకొని వసంతాలాడినట్టు.

Like playing games with your grand-mother.

Lit. "Throwing scarlet water over her," a sport among young people at marriage &c.

Disrespectful and unseemly conduct towards elderly people.

121. అవ్వవడికిననూలు తాతమొలతాటికిసరి.

The thread spun by the grand-mother, is only sufficient for the waist cord of the grand-father.

Waste of that gained by another's industry.

122. అశుద్ధముమీద రాయివేస్తే ముఖానపడుతుంది.

If you throw a stone into filth, it will fly into your face.

If you will stir up the mire, you must bear the smell. (Danish.)

Meddle with dirt, and some of it will stick to you. (Danish.)

123. అశ్రద్ధపితాళ్లకు ఏతాం తర్పణము.

The water drawn with the Picota is the drink offering of disregarded ancestors.

An irreverent fellow, when pressed by his friends to perform the ceremony, offered the water he was drawing for other purposes.

An unwilling action, done to satisfy others.

ఆ.

124. ఆకలి ఆకాశమంత, గొంతుక సూదిబెజ్జమంత.

The appetite is as great as the sky, but the throat is as small as the eye of a needle.

Applied to great ambition, but small abilities.

125. ఆకలిగొన్న కరణము పాతకవిలె తీసినాడు.

The hungry Kara*n*am looked into his old accounts.

126. ఆకలి యెత్తుతుంది అత్తగారా అంటే, రోకలి మింగవే కోడలా అన్నదట.

When the daughter-in-law said she was hungry, her mother-in-law told her to swallow the pestle.

127. ఆకలి రుచియెరగదు, నిద్ర సుఖమెరగదు, వలపు సిగ్గెరగదు.

Hunger knows not taste, sleep knows not comfort, lust knows not shame.

Hunger is the best sauce.

128. ఆకాశపంచాంగము.

A sky calendar.

A fanciful tale.

129. ఆకాశ వర్తకుడు.

A trader in the air.

A swindler. An impostor.

130. ఆకాశానికి నిచ్చెన వేశేవాడు.

A man who plants a ladder on the sky.

Ambitious.

131. ఆగ్రహాన ఆన పెట్టుకొన్నట్టు.

Like taking an oath in a fit of passion.

132. ఆచారానకు అంతములేదు, అనాచారానకు ఆదీలేదు.

There is no limit to purity, nor any beginning to impurity.

Man is sinful from his birth, and never attains to perfect purity.

133. ఆచార్యుని తలంచి నిప్పులో చెయ్యిపెట్టితే కాలదా?

If you think of your spiritual guide and put your hand in the fire, will it not be burnt?

134. ఆడదానిచేతి అర్థమూ మొగవానిచేతి బిడ్డా బ్రతకదు.

Money left in the hands of a woman won't last; a child left in the hands of a man won't live.

135. ఆడదాని బుద్ధి అపరబుద్ధి.

A woman's sense is wrong sense.

Lit. in the back of the head.

136. ఆడదాని మాట, నీళ్ల మూట.

A woman's word, a bundle of water.

A woman's mind and winter wind change oft,

137. ఆడది బొంకితే గోడపెట్టినట్టు, మొగవాడు బొంకితే తడికకట్టినట్టు.

If a woman lies, it's like building a wall; If a man lies it's like putting up a mat (easily seen through).

138. ఆడనేరక మద్దెలమీద తప్పుచెప్పినట్టు.

Not being able to dance, she abused the drum.

A bad workman complains of his tools,
An ill shearer never got a good hook. (Scotch.)

139. ఆడపెత్తనము, తంబళి దొరతనము.

Woman's rule, a Tambali's government.

140. ఆడబోయిన తీర్థము యెదురుగా వచ్చినది.

The sacred water in which the man was going to bathe came to meet him.

A thing sought for to come to hand without trouble.

141. ఆడి తప్పరాదు, పలికి బొంకరాదు.

Having promised, you should not fail; having spoken, you should not lie (retract.)

142. ఆడేకాళ్లూ పాడేనోరూ వూర కుండవు.

A dancing foot and a singing mouth are never quiet.

143. ఆతండ్రికి కొడుకుకాడా?

Is he not the son of that father?

Like father, like son.
Such a father such a son. (Portuguese.)
He is his father's son. (Latin.)

144. ఆతుర్గానికి తెలివి మట్టు.

A hasty man is not wise.

"*He that is hasty of spirit exalteth folly*" Proverbs XIV. 29.
A hasty man never wants woe.

145 ఆతుష్టికీ యీనష్టికీ సరి.

That profit and this loss are equal.

146. ఆదాయములేకనే శెట్టి వరదబోడు.

Without [the hope of] gain, a Setti will not venture into the flood.

147. ఆపతి మొక్కులు, సంపతికుంట్లు.

Vows in times of trouble, carping [at the gods] in times of prosperity.

148. ఆబుర్రలో విత్తనాలే.

They are the seeds out of the same bowl.

Coming from the same bad stock.

149. ఆమడలు దూరమయితే, అంతఃకరణలు దూరమా?

If the leagues are long, or the hearts far distant?

Distance cannot alter true friendship.

150. ఆముదపుచేటేగాని, బిడ్డబ్రతకడము లేదు.

Only waste of castor oil, but not (saving) the child's life.

Fruitless endeavours,

151. ఆముదములో ముంచిన యేకువలెవున్నాడు.

He is like a flock of cotton dipped in castor oil.

To look like a drowned mouse.

152. ఆయం తప్పితే గాయమంత సుఖము లేదు.

If the vital parts escape, there is no comfort like that which follows a wound.

An invalid receives every attention from his friends.

153. ఆరగించగా లేనిది అడిగితేవస్తున్నదా ?

Will a man get by begging, what was wanting in the feast ?

154 ఆరాటపుకదురుయేరాటానఁ బెట్టినా బరబర.

The restless spindle, to whatever spinning wheel it may be attached, rattles.

155. అరుగకోశిన ముహూర్తానే కందికూడా కోయ్యండి.

Reap the Aruga and Kandi together in the same propitious hour.

Applied to hasty actions.

156. ఆరు నెలలనుంచివాయించినమద్దెల వోటిదాగట్టిదా అని అడిగినట్టు.

Like asking if the drum is cracked or strong, after using it for six months.

157. ఆరెలమానుకింద బూరెలమాను విరగబడ్డట్టు.

Like a tree loaded with cakes falling below an Are tree.

Great luck.

158. అర్చేవారే గాని, తీర్చేవారు లేరు.

There are comforters, but no real helpers.

159. ఆలికి అన్నము పెట్టడము వూరికి వుపకారమా?

Is feeding one's wife a benefit to the village?

160. ఆలిని వల్లనివానికి యీలకూరలో వుప్పు చాలదు.

For the husband who does not love his wife, there is not enough salt in the Ilakura.

Where there is no love, all are faults.

If you want a pretence to whip a dog, it is enough to say he ate up the frying pan.

161. ఆలివంకవారు ఆత్మబంధువులు, తల్లివంకవారు తగినవారు, తండ్రివంకవారు దాయాదులు.

Your wife's people are your own relations ; your mother's people are distant relations ; your father's people are enemies (because they are co-heirs.)

See Vemana, Book II., 32.

162. ఆలు కాదు, ఆదివ్రాలు.

She is not his mate but his fate.

See Vemana, Book II., 15.

163. ఆలుఁపిల్లలై ఆఱువదేండ్లు, మొగుడుచల్లకై ముప్పయియేండ్లు, బాలప్రాయము పదియేండ్లు.

For ten years they were children, for thirty years the husband disliked the wife, and for sixty years the wife disliked the husband.

Applied to an unprofitable and unhappy life.

164. ఆలూమొగునిసందుపోట్లాట అద్దముమీద పెసరగింజ వేశినంతసేపు.

A quarrel between man and wife only lasts as long as a Pesara seed stays on a looking glass.

165. ఆలూలేదు చూలూలేదు, కొడుకుపేరు సోమలింగము.

There is neither wife nor conception, but the son's name is to be Somalingam.

We have no son and yet are giving him a name. (Spanish).

Count not your chickens before they are hatched.

166. ఆవగింజ అట్టెదాచి, గుమ్మడికాయ గుల్లకాసుగా యెంచేవాడు.

A man who saves a mustard seed and thinks a pumpkin worth a shell-coin.

Penny wise and pound foolish.

They drink there water by measure, but eat there cake without. (Greek.)

167. ఆవలింతకు అన్నదమ్ములున్నారుగాని, తుమ్ముకు తమ్ముడయినాలేడు.

Yawning has elder and younger brothers, sneezing has not even a younger brother.

Yawning is sympathetic, sneezing is not,

A good gaper makes two gapers. (French.)

168. ఆవాలు ముద్ద చేసినట్టు.

Making mustard seed into a ball.

An impossible combination.

169. ఆవు చేనిలో మేస్తే, దూడ గట్టున మేసునా?

If the cow grazes in the field, will the calf graze on the bank?

Intimate friends, or near relatives, will follow in the same path.

170. ఆవుపాడి యెన్నాళ్లు ఐశ్వర్యంయెన్నాళ్లు, బఱ్ఱెపాడి యెన్నాళ్లు భాగ్యంయెన్నాళ్లు?

How long will you have the cow's milk, and how long will you have fortune? How long will your buffalo's milk last, and how long will your riches endure?

Said to a man proud of his good fortune.

Riches have wings.

171. ఆవులసాధుత్వమూ బ్రాహ్మణుల పేదరికమూ లేదు.

There is no meekness in cows, nor poverty in Brahmans.

172. ఆవుల మళ్లించినవాఁడు అర్జునుఁడు.

Arjuna was the man who brought back the cows (of Virata).

Used when speaking of a man to whom the credit of any successful undertaking is really due.

173. ఆవులూఆవులూ పోట్లాడితే, లేగలకాళ్లు విఱుగుతవి

When the cows fight, the sucking calves' legs are broken.

When the great fall out, the poor suffer.

174. ఆశకు అంతము లేదు.

There is no limit to desire.

Much would have more.

No one is content with his lot, (Portuguese.)

The more one has the more one wants. (Spanish.)

175. ఆశ బోధిస్తున్నది, అవమానము బాధిస్తున్నది.

Desire incites, [the fear of] shame prevents.

Shame may restrain what the law does not prohibit.

176. ఆశ శిగ్గుయెరగదు, నిద్ర సుఖ మెరగదు.

Avarice knows not shame ; sleep knows not comfort.

When sleep overpowers, comfort is not thought of.

177. ఆహారమందూ వ్యవహారమందూ శిగ్గుపడకూడదు.

In eating and in business you should not be modest.

A bashful dog never fattens. (German.)

A modest man at Court is the silliest wight breathing.

ఇ.

178. ఇంటికి జ్యేష్ఠాదేవి, పొరుగుకు లక్ష్మీదేవి.

The goddes of misfortune at home, the goddes of fortune abroad.

Bad to his own, but good to others,

179. ఇంటి దీపమని ముద్దుపెట్టుకొంటే, మూతిమీసాలన్నీ తెగగాలినవట.

When he kissed the lamp belonging to his own house, all his mustaches were burnt off.

Undue familiarity is dangerous.

180. ఇంటిదేవర యీగిచస్తే, పొలందేవర గంపజాతర అడిగినదట.

When the household diety was dying of hunger, the goddes of the field demaned a basket procession.

181. ఇంటి దొంగను యీశ్వరుడూ పట్టలేడు.

Even Siva himself cannot find out a thief among the household.

182. ఇంటినిండా కోళ్లు వున్నవిగాని, కూశేటందుకు కోడిలేదు.

The house is full of fowls, but there's not a cock to crow.

Said of useless people.

183. ఇంటిపేరు కస్తూరివారు, యిల్లు గబ్బిలాల వాసన.

His house name is Kasturi (musk), but his house smells of bats.

A fine name, but a paltry fellow.

184. ఇంటివాడు గొడ్డుగేదె అంటే, పొరుగువాడు పాడిగేదె అన్నట్టు.

When the owner said his she-buffalo was barren, the neighbour said it was milch.

Applied to a spirit of contradiction.

185. ఇంటివాణ్ని లేపి, దొంగచేతికి కట్టె యిచ్చినట్టు.

Like waking the master, and giving the thief a stick.

To hold with the hare, and hunt with the hounds.

186. ఇంటివారు వేలుచూపితే, బయిటివారు కాలుచూపుతారు.

If the members of your family point their fingers at you, the outsiders will point their legs.

187. ఇంటిసొమ్ము యిప్పపిండి, పొరిగింటిసొమ్ము పాడిబెల్లము.

His own property is like Ippapin*d*i, his neighbour's like fine molasses.

Ippapindi is the refuse of the nuts of the *Ippa* tree (Bassia latifolia) and is remarkably bitter.

Applied to a niggard.

188. ఇంట్లో పెండ్లి అయితే, వూళ్లో కుక్కలకు అడావుడి.

A marriage in the house is a fine thing for village dogs.

Men crowd to enjoy that for which they don't pay.

189. ఇంట్లో యీగపులి, బయిట పెద్దపులి.

At home he is a spider, abroad he is a tiger.

Demure at home, a ruffian abroad.

He looks as if butter would not melt in his mouth.

190. ఇంట్లో యీగల మోత బైట సవారీలమోత.

In the house a buzzing of flies, outside the hum of palankin bearers.

Outward show, but poverty at home.

191. ఇచ్చినవాడే నొచ్చినవాడు, చచ్చినవాడే అచ్చినవాడు.

The over-liberal man is ruined; when a man dies, his debts go with him.

Giving more trouble than money.

192. ఇచ్చేవాణ్ని చూస్తే, చచ్చేవాడైనా లేచును.

Even a dying man will rise up when he sees a liberal person.

With the hope of receiving something from him.

193. ఇచ్చేవానికి పత్రమూవద్దు, చచ్చేవానికి మందూవద్దు.

You need not take a bond from a man who is willing to pay, nor administer medicine to one who has made up his mind to die.

194. ఇదుగో పులిఅంటే, అదుగో తోక అన్నట్టు.

When one said "here's a tiger!" the other said "And there's his tail!"

Rivalling each other in exaggeration. Capping a *long-bow man.*

195. ఇనపగుగ్గిళ్లుగాని, మినపగుగ్గిళ్లు కావు.

Grains of iron not of black gram.

The pulse spoken of is the Phaseoles Roxburghii.
Said of a puzzling passage or a jawbreaking verse.

196. ఇనుముకరిగేచోట యీగలకేమివున్నది.

What is there for flies in the place where iron is melted?

A place where nothing is to be got.

197. ఇనుము, తీట, పేము పట్టినచెయ్యి వూరకుండదు.

The hand which has a bit of iron, the itch, or a bit of cane in it, never remains quiet.

198. ఇనుము విరిగితే అతకవచ్చునుగాని, మనసువిరిగితే అతకకూడదు.

If iron be broken it may be united, but if friendship be broken it cannot be healed.

Broken friendship may be soldered, but never made sound. (Spanish.)

199. ఇప్పపూలకు వాసన వెతకవలెనా.

Must we search for the smell of the Ippa flower.

The flowers of the *Ippa* tree have a very strong smell.

200. ఇరుపోటీలయిల్లు చెడును, వాతనొప్పులవొళ్లు చెడును.

By rivalry a house is ruined, by rheumatic pains the body is worn out.

201. ఇరుసుకు కందెనపెట్టక, పరమేశ్వరుని బండిఅయినా పారదు.

Without grease to the axle, even Paramesvara's car will not run.

202. ఇల్లాలుగుడ్డిదయితే, యింటికుండలకుచేటు.

If the Mistress of the house be blind, all the pots will be broken.

Without supervision, things will go to ruin.

When the good wife's away the keys are lost.

203. ఇల్లుకట్టిచూడు, పెండ్లిచేసిచూడు.

Try building a house, try making a marriage.

An expense greater than contemplated.

Building and marrying of children are great wasters.

204. ఇల్లుకాలినది జంగమయ్యాఅంటే, నాజోలెకప్పెరా నావద్దనేవున్నవి అన్నాడట.

When the Jangam was told that the house had caught fire he replied "I have my bag and bowl with me.

Selfish indifference.

205. ఇల్లు గెలవలేనివాడు రచ్చగెలుచునా.

Can he who cannot make himself master in his own house rule in the village council?

He who has no voice in the valley, will have none in the council. (Spanish.)

206. ఇల్లుచొరబడి యింటివాసాలు లెక్కపెట్టినాడట.

He got into the house and counted the rafters.

Preparatory to laying a false claim to it, and adducing his intimate knowledge of it as a proof that the building was his own.

Swindling.

207. ఇల్లుమింగే అత్తగారికి యుగముమింగే కోడలు.

A daughter-in-law who swallows the age (Yuga) to a mother-inlw who swallows the house.

208. ఇల్లుయిర్కటం, ఆలుమర్కటం.

The house is small, and the wife like a monkey.

A double difficulty.

209. ఇల్లుయేడ్చేఅమావాస్య, యిరుగూపొరుగూయేడ్చే తద్దినం, వూరుయేడ్చేపెండ్లి లేదు.

There is no new moon which the household regrets; nor annual ceremony, the neighbours; nor marriage, the whole village.

At the new moon the Hindus abstain from eating rice in the evening, but take care to make up for it with other good things; at the *Taddina* (ceremony on the anniversary of a deceased relative's death) the neighbours are feasted; and to a marriage the whole village is invited.

210. ఇల్లువిప్పి పందిలివేసినట్టు.

He pulled his house to pieces and built a pandili (with the materials.)

Said of an arrant fool.

211. ఇల్లువెళ్లగొట్టగా విడుపులశృంగారము, మొగుడువెళ్లగొట్టగా కొంత్తల శృంగారము.

Putting on fine clothes when turned out of the house; adorning the threshold when driven out by the husband.

Trying to please when too late.

212. ఇల్లెక్కి కొరివితిప్పినట్టు.

Getting on the roof (of a thatched house) and whirling a firebrand.

213. ఇల్లెల్లాకొట్టితే తట్టెడుపెంకులు లేవు.

When the whole house was knocked down, the tiles did not fill a basket.

Appearances are deceitful.

214. ఇవతలచెర, అవతలసార, నడమ రామరాజ్యము.

On this side is capture, on that side is sorrow, in the middle is the kingdom of Rama.

215. ఇవ్వనిమొండికి విడవనిచండి.

One obstinate man who wouldn't give, and another who wouldn't take a refusal.

216. ఇషుంటరమ్మంటే, ఇల్లంతాచేకొన్నట్టు.

Like taking possession of the whole house, when asked to come in for a while.

Give a rogue an inch and he will take an ell. (Danish).

217. ఇసుకతక్కిడి, పేడతక్కిడి.

Cheating with sand, cheating with cowdung.

Two travellers met: one had a bundle of sand, the other a bundle of cowdung; one said his bundle contained raw rice, the other that his contained boiled rice. They agreed to exchange and immediately ran off in different directions, each to find himself outwitted by the other. (See story 54, in *Telugu Selections*).

One trick is met by another. **(Spanish.)**

218. ఇస్తివాయనము, పుచ్చుకొంటివాయనము.

I gave cakes and took cakes.

Vâyanam is a gift of cakes, &c., to a Brahman.

Taking as much as you give.

To one who has a pie in the oven you may give a bit of your cake. (French.)

219. ఇస్తే చెడేదిలేదు, చస్తే వచ్చేదిలేదు.

If a man gives, he will not be ruined; when a man dies, he carries nothing with him.

Give and spend, and God will send.

The charitable give out at the door, and God puts in at the window.

"*When he dieth he shall carry nothing away.*" Psalm xlix. 17.

220. ఇస్తే పెండ్లి, యివ్వకపోతే పెటాకులు.

If you give, (I shall consider there is) a marriage (in your house), and if you don't give, a funeral.

The impertinent speech of a beggar.

ఈ.

221. ఈకంటికి యీ రెప్పలుదూరమా.

Are these eyelids distant from this eye?

Applied to any thing which can easily be tested by actual observation.

222. ఈగకుయిలి, పాముకుబలిపుట్టదు.

No food for a fly nor offering for a snake.

Said of a miser's house.

You will break your neck as soon as you fast in his house. (Scotch.)

223. ఈచేత చేసి ఆచేత అనుభవించినట్టు.

Doing with this hand, and receiving the reward with that.

Said of the certain result of either a good or bad deed.

As you sow you shall reap.

As you make your bed, so you must lie on it.

224. ఈతకంటే మించినలోతు లేదు.

When a man has to swim it matters not what the depth is.

When a man determines to face his difficulties nothing daunts him.

Over shoes, over boots.

It is all the same whether a man has both legs in the stocks or one. (German.)

225. ఈతనుమించినలోతూ, గోచికిమించినదారిద్ర్యమూ లేదు.

There is no greater depth to the man who is obliged to swim, nor poverty to him who is reduced to a clout.

Reduced to the last extremity.

226. ఈతగింజయిచ్చి తాటిగింజలాగేవాడు.

A man who gives a date stone and takes a palmyra nut.

Offering a gift of slight value for the purpose of gaining a rich present.

Throw in a sprat to catch a salmon.

227. ఈతచెట్టుకింద పాలుతాగినా కల్లే అంటారు.

If you even drink milk under the date tree they will say it's toddy.

People are judged by the company they keep.

Tell me the company you keep, and I'll tell you what you are.

From a clear spring clear water flows. (Latin.)

228. ఈతముల్లు విరగద్రొక్కే కాలము.

He is at the age when he can tread on and break a date-thorn.

Said of an unruly scamp.

229. ఈదబోతే తాగనీళ్లులేవు.

When he went to swim, there was not enough water to drink.

Disappointed hopes.

230. ఈనగాచి నక్కలపాలుచేసెను.

He watched (the field) until the harvest, and then let it go to the jackals.

231. ఈవూరికి ఆవూరెంతో ఆవూరికి ఈవూరంతే.

The distance between that village and this village is the same as that between this village and that village.

Six of one and half a dozen of the other.

ఉ.

232. ఉంగరాలచేతితో మొట్టితే, నొప్పివుండదు.

A rap with ringed fingers will cause no pain.

A man who wears rings is generally well off, and therefore pays handsome damages for injuries inflicted.

233. ఉంటేవూరు, పోతేపాడు.

If (the people) stay, it is a village; if (the people) go, it is a ruin.

234. ఉండేదిగట్టి, పోయినదిపొట్టు.

What remains is solid, what has gone is empty husk.

235. ఉండేవెల్లావుండగా, వుపాధ్యాయులభార్యకు దడిబియ్యము.

[To perform the ceremony of] Dadi Biyyam to the priest's wife when there are many other things to be done.

Dadi Biyyam is a ceremony performed before the consummation of marriage.

Going out of your way to do something for others, and neglecting much that you have to do of your own.

236. ఉట్టిమీద వెన్నవుండగా, వూరెల్లా నేతికి దేవులాడనేల.

While there is butter in the net why hunt through the whole village for ghee?

237. ఉడతకు వుడతాభక్తి.

A squirrel performs a squirrel's service.

The squirrels are said to have assisted Râma in building the bridge at Râmêsvaram by dipping themselves into the water and then rolling in sand, which they brought for the mortar.

Willingly doing what one can.

238. ఉడతకేలరా వూళ్లోపెత్తనము.

What has the squirrel to do with the management of the village.

Presumptuous interference. Impertinent meddling.

239. ఉడుముకు రెండు నాలికలు.

The guana has two tongues.

Said of a man that breaks his word.

"*A sinner that hath a double tongue.*" Ecclesiasticus vi, 1.

240. ఉడుమును చంకబెట్టుకొని వూళ్లో ప్రవేశించినట్టు.

Going into a village with a guana in one's arms.

Eccentric conduct.

241. ఉడుముపోయినా చెయ్యివస్తే చాలును.

Never mind if I lose the guana, if I get my hand out it's enough.

Said by a man whose hand has been caught by a guana in a hole.

Catching Tartar.

242. ఉతికేవానికిగాని చాకలి వుతకడు.

A washerman will only wash for one who thrashes him.

243. ఉత్త చెవికన్నా తాటాకుచెవి మేలు.

An ear with palmyra leaf in it is better than a bare ear.

Half a loaf is better than no bread.

A bad bush is better than the open field.

Better a lean jade than an empty halter.

244. ఉత్త చేతులు మూరవేసినట్టు.

Like measuring the air.

Idle dreams.

245. ఉత్తరకుమార ప్రజ్ఞలు.

The boastings of Uttara Kumara.

Uttara, the son of king Vira*t*a, volunteered to attack the Kurus, but his courage failed him and he turned tail at the sight of the enemy. (See Vira*t*aparva of the Mahabharata.)

246. ఉత్తర చూచి యెత్తర గంప

Take up your basket [of seed] when you see [the sun in] Uttara.

Uttara is one of the twenty-seven lunar mansions. When the sun is in Uttara there is invariably rain, and seed is then sown.

Make hay while the sun shines.

Know your opportunity. (Latin.)

247. ఉత్తర వురిమి కురిసినా, పాము తరిమి కరిచినా తిరగదు.

If there be rain with thunder when the sun is in Uttara, there will be no drought ; if a snake pursues and bites you, the bite will be fatal.

248. ఉద్యోగం పురుషలక్షణం, అదిపోతే అవలక్షణం.

Employment makes the man ; He is a luckless fellow if he lose it.

249. ఉద్యోగం పురుషలక్షణం అన్నాడు, గొడ్డలి తేరా నిట్రాడు నరుకుదాము.

They say "Endeavour makes the man," so bring an axe, and let us cut down the centre post.

250 ఉన్నమాట అంటే, వులికేసుకొని వస్తున్నది.

A man starts with anger when the truth is told him.

It is truth that makes a man angry. (Latin.)

251. ఉన్నమాట చెప్పితే, వూరు అచ్చిరాదు.

If a man speaks the truth he will find the village too hot for him.

Truth produces hatred. (Latin.)

252. ఉపకారమునకుపోతే అపకారము వెంటనే వచ్చినది.

Immediately after doing good, I received an ill return.

Base ingratitude.

253. ఉపాధ్యాయులు యేమిచేస్తున్నాడంటే, అబద్ధాలు వ్రాశిదిద్దుకొంటు న్నాడు అన్నాడట.

When asked what the school master was doing, one replied "he is correcting the mistakes he has made."

A bad workman.

254. ఉపాయముయెరగనివాణ్ని వూళ్లో వుండనివ్వకూడదు.

A witless fellow should not be allowed to remain in the village.

255. ఉప్పుతిన్నవాడు నీళ్లుతాగుతాడు.

The man that has eaten salt drinks water.

256. ఉభయభ్రష్టుత్వం, వుప్పరసన్యాసిత్వం.

Ruined in both ways like a well-digger who turns Sanyasi.

He is neither employed in his own trade nor supported in his new character.

257. ఉమ్మడిగొర్రె పుచ్చిచచ్చినది.

The sheep which was the joint property of two persons, was deserted and died.

The ass of many owners is eaten by wolves. (Spanish.).

Between two stools fall to the bottom.

258. ఉయ్యాలలో పిల్లనువుంచి వూరెల్లా వెతికినట్లు.

Putting a child in a cardle and looking for it all over the village.

He looks for his ass and sits on its back. (French.)

259 ఉరుకువురుకుమనే నా సవతేకాని, తోడువురికే నా సవతి యొకతెయు న్నూలేదు.

All these wretched women say to me "run, run" [on to the pile], but not one comes with me.

Said by a widow when pressed to become Sati.

260. ఉల్లి పదితల్లులపెట్టు.

Garlick is as good as ten mothers.

261. ఉల్లిపాయంత బలిజ వుంటే, వూరంతా చెరుస్తాడు.

If there be a Balija man as small as a clove of garlick, he will ruin the village.

One scabbed sheep will mar a whole flock.

One ill weed mars a whole pot of pottage.

262. ఉల్లిముట్టనిది వాసనరాదు.

Unless you had touched the garlic (your fingers) would not have smelt.

If you had not meddled with a bad business you would not have got a bad name.

He who touches pitch defiles himself.

263. ఉల్లివుంటే మల్లివంటలక్క.

When there are onions Malli is a fine cook.

Onions make up for bad cooking,

264. ఉసురువుంటే వుప్పుఅమ్ముకొని బ్రతకవచ్చును.

If you preserve your life, you can at least live by selling salt.

Used as an argument not to risk life for the sake of gain.

265. ఉస్తికాయవూరవెంత, నంజపెట్టనెంత.

How long does it take to salt an Ustekaya? How much is there of it to put on a dish?

Ustekaya (Solanum Trilobatum) is a fruit.
Applied to something very insignificant.

ఊ.

266. ఊడుగవిత్తనము వంటివాడు.

He is like an U*d*uga seed.

The seed of the *Uduga* (Alangium Decapetalum) after falling from the tree is said to attach itself again to the trunk when the rain falls.

To stick to a man like a leech in spite of all rebuffs.

267. వూదకూడు యెన్నాళ్లు, వుద్యోగము యెన్నాళ్లు.

How long will the Uda food last? How long will your employment continue?

268. ఊపిరిపట్టితే బొజ్జనిండునా.

Can the belly be filled by holding in the breath?

Inadequate measures.—Idleness.
Idleness must thank itself if it go barefoot.

269. ఊరంతాచుట్టాలు, వుట్టికట్ట తావులేదు.

The village is full of relations, but there is no place to hang up the sling (i.e. no shelter.)

Give out that you have many friends, and believe that you have few. (French.)

270. ఊరంతా వడ్లుయెండబెట్టుకొంటే, నక్క తోకయెండబెట్టుకొన్నదట.

When the whole village put their rice out in the sun to dry, the jackal put out his tail to dry.

Foolish imitation.

271. ఊరంతావుల్లి, నీవెందుకేతల్లి.

The village is full of garlick, what do I want with thee? O mother!

272. ఊరకుంటు, అడివిలేడి.

Lame in the village and an antelope in the jungle.

A skulk.

273. ఊరపిచ్చుకమీద వాడివజ్రాయుధమా.

Is a sharp Vajrayudha [to be used] on a sparrow?

Vajra or Vajràyudha is the mythological thunderbolt of Indra.

274. ఊరికంతా వకదోవ, వులిపికట్టెకువకదోవ.

All the village has one way, and the prig, another.

275. ఊరికి వకబోగముది, యెవరివద్ద ఆడును.

There is but one dancing girl in the village; before whom is she to dance.

276. ఊరిమీదనూరుపడ్డా, కరణముమీదకాసుపడదు.

Though a hundred [pagodas] be levied from the village not a cash will be paid by the Kara*n*am.

The instrument of oppression does not himself suffer.

277. ఊరివాడికి కాటిభయం, పొరుగూరివాడికి నీటిభయం.

The inhabitant of the village is afraid of the cemetery; the stranger is afraid of the water.

The inhabitant of the village has a superstitious dread of the burial or burning ground, and avoids it; but the stranger does not know its situation and walks through it. On the other hand, the villager knows the depth of the tank, and does not fear going into it, but the stranger is afraid to venture.

No safe wading in an unknown water.

278. ఊరివారిబిడ్డను నగరివారుకొట్టితే, నగరివారిబిడ్డను నారాయణుడు కొట్టును.

If one of the royal family strike a villager's child, Narayana will strike his child.

"[*The LORD*] *will avenge the blood of his servants.*"
Deuteronomy xxxii, 43.

279. ఊరుపొమ్మంటుంది, కాడురమ్మంటుంది.

The village says "go," the cemetery says "come."

About to die.

He is burnt to the socket.

280. ఊరువిడిచి పొరుగూరికివెళ్లినా, పూనినకర్మము మానదు.

Although you leave the village and go to another, your evil destiny will still attend you.

281. ఊరు వుస్తెకాయంత, సిద్ధాంతము తాటికాయంత.

The village is like the Ustekaya and the religious duties are like the Tatikaya.

The *Ustekâya* is a small fruit, and the *Tâtikäya* a large fruit.

Applied to exactions imposed upon people for religious purposes, greater than they can bear.

282. ఊరేచేరవద్దు రాతా అంటే, గుర్రాని యెక్కడ కట్టేది అన్నాడట.

When a trooper was told not to come into the village, he asked where he was to put up his horse.

283. ఊళ్లుయేలే కొమారుడికన్నా పుసాదానమెత్తే పెనిమిటినయము.

A husband that begs is better than a son that rules over villages.

The one clings to his wife; the other despises his mother.

ఋ.

284. ఋణశేషమూ, వ్రణశేషమూ, అగ్నిశేషము వుంచకూడదు.

Remains of a debt, of a sore, or of a fire should not be left.

285. ఋషిమూలము, నదీమూలము, స్త్రీమూలము విచారించకూడదు.

Enquire not into the origin of a *Rishi*, a river, or a woman.

ఎ.

286. ఎంగిలిచేత్తో కాకికయినా మెతుకు విదపడు.

He will not even throw his leavings to the crows.

Said of a great miser.

287. ఎంచబోతే మంచమెల్లా కంతలే.

If you begin to count, you will find the whole cot full of holes.

Referring to a bed made of plaited rope.

When a man wishes to find fault, he loses no opportunities.

When love fails we espy all faults.

288. ఎంత ప్రొద్దువుండగా లేచినా, తుమ్మగుంటవద్దనే తెల్లవారినది.

However early he rose, the day always dawned while he was at the Tumma tank.

Early up, and never the nearer.

289. ఎంతమంచిగొల్లకయినా, నిమ్మకాయంత వెర్రి లేకపోదు.

However good a man a shepherd may be, he will not be entirely free from foolishness.

290 ఎంతమంచిపంది అయినా, అమేధ్యము తినక మానదు.

However good the pig may be, it will never cease to eat filth.

A hog in armour is still but a hog.

291. ఎందుకు యేడుస్తావురా పిల్లవాడా అంటే, యెల్లుండి మావాండ్లు కొట్టుతారన్నాడట.

When asked "Why are you crying my boy?" (the lad) answered "They say my people are going to beat me the day after tomorrow.

Anticipating evils.

You cry out before you are hurt.

292. ఎక్కడకట్టితేనేమి, మన మందలో యీనితేసరి.

What matters it whose the bull was? If the cow calves in our herd, it's allright.

Applied to an unprincipled action.

293. ఎక్కడకొట్టినా, కుక్కకు కాలుకుంటు.

Wherever you strike a dog, he will limp.

294. ఎక్కడనయినా బావా అనవచ్చును గాని, వంగతోటవద్ద బావా అనకూడదు.

Call me brother-in-law any where but at the Brinjal garden.

Unwillingness to acknowledge relationship when it would cost anything.

295. ఎక్కితే గుర్రపురౌతు, దిగితే కాలిబంటు.

If I ride I shall be a trooper, if I dismount I shall be a foot soldier.

A man who makes himself useful in any position.

296. ఎక్కినవానికి యేనుగ లొజ్జ.

The elephant is subject to the man who has mounted it.

297. ఎక్కిపోయి పట్టిచూచి దిగివచ్చి రాళ్లురువ్వినట్టు.

Having mounted [the tree] and felt [the fruit], he came down again and threw stones at it.

298. ఎక్కిరించబోయి వెల్లకిత్తలాపడ్డాడట.

He went to mock, and fell on his back.

He went out shearing and he came home shorn.

The biter bit.

299. ఎక్కుమంటే యెద్దుకు కోపం, దిగమంటే కుంటివానికి కోపం.

If you say "Mount," the bullock is angry; if you say "Get off," the lame man is angry.

It is hard to please every one. (Dutch.)

300. ఎగదీస్తే బ్రహ్మహత్య, దిగతీస్తే గోహత్య.

If I say this, it will be killing a Brahman; if I say that, it will be killing a cow.

Said by a reluctant witness to himself, when called to give evidence regarding a complaint made by a Brahman that another man's cow had grazed in his field.

Being placed in a dilemma by having to give evidence in a quarrel between two of one's friends.

301. ఎత్తుడుపడ్డగొడ్డు పులికి జడుస్తున్నదా.

Is a bullock which has fallen down from fatigue afraid of a tiger?

Resignation to one's fate through utter helplessness.

302. ఎదటఅన్నది మాట, రొమ్ముదానపెట్టింది వాత.

Reprove a man to his face; brand a man on his chest.

Don't abuse a man behind his back.

He who praises in praesentia, *and abuses in* absentia, *have with him* pestilentia- (German.)

303. ఎదటిపొయ్యిమండితే తనపొయ్యిలో నీళ్లుపోసుకొన్నట్టు.

When a fire was lighted in the opposite house, he threw water on his own.

An envious man waxes lean with the fatness of his neighbour.

Envy is its own torturer. (Danish.)

304. ఎద్దు దున్నగా పిఱుజు వొరిగించినది.

While the bullock was ploughing, the tick puffed and blew.

Apply to a person who does little in assisting others, but makes much of it.

What a dust have I raised! quoth the fly upon the coach.

305. ఎద్దుపుండు కాకికి ముద్దా.

Is the bullock's sore tender to the crow?

Said of one devoid of sympathy for others.

306. ఎద్దుఈనెనంటే, కొట్టానకట్టుమన్నట్టు.

"The bullock has calved" [said one] "Then tie it up in the shed" [replied the other].

Applied to a foolish speech.

307. ఎద్దు ఎండకులాగ, దున్నపోతు నీడకులాగ.

The bullock pulled towards the sun, and the buffalo towards the shade.

A bad match.

Every couple is not a pair.

308. ఎద్దును అడిగా గంతకట్టడము.

Are you to ask the bullock before putting on the packsaddle?

309. ఎద్దువలె తిని మొద్దువలె నిద్రపోయినట్టు.

He eats like a bullock, and sleeps like a log.

310. ఎద్దేమి ఎఱుగురా అటుకులచవి, గాడ్దేమి ఎఱుగురా గంధపొడి వాసన.

What does a bullock know of the taste of parched grain? what does an ass know of the smell of perfume?

To throw pearls before swine.

Strew no roses before swine. (Dutch.)

311. ఎనుబోతుమీద వాన కురిసినట్టు.

As the rain falls on a male buffalo.

Apathetic indifference.

312. ఎనుము తన్నునని గుఱ్ఱము వెనక్కు పోయినట్టు.

Fearing the buffalo would kick, he went behind the horse.

313. ఎన్నడూఎఱుగనిరెడ్డి గుఱ్ఱమెక్కితే, ముందూవెనక ఆయెను.

The reddi who had never mounted a horse before, sat with his face to the tail.

314. ఎన్నోరణాలు కోసినానుగాని, నా రణమంతతీపు లేదన్నట్టు.

I have cut many boils, but there was never such pain as in my own.

Said by a Surgeon.

To cut into another man's ear is like cutting into a felt hat. (Danish.)

He laughs at scars who never felt a wound. (German.)

315. ఎప్పటిమేలం అప్పటికే.

When a good deed (is done,) then only (is it thought of).

Eaten bread is soon forgotten.

316. ఎరుక పిడికెడుధనము.

Acquaintance is a handful of money.

It is better to have friends without money than money without friends.

317. ఎరువులసొమ్ములు బరువుకుచేటు, తియ్యాపెట్టా తిపులచేటు, వాటిలో వొకటిపోతే అప్పులచేటు.

Borrowed ornaments cause inconvenience by their weight, pain by taking them off and putting them on, and debt if one of them is lost.

He that goes a barrowing goes a sorrowing.

318. ఎఱ్ఱను చూపి చేపనుపట్టినట్లు.

Like catching a fish with a worm.

Fish follow the bait.

319. ఎలుక యెంతయేడ్చినా, పిల్లి తనపట్టువదలదు.

However much the rat may cry, the cat will not let go her hold.

320. ఎలుకకు పిల్లి పొంచువేసినట్లు.

Like a cat crouching for a mouse.

321. ఎలుకకు పిల్లిసాక్షి.

The cat a witness in the rat's case.

Interested evidence.

A fox should not be of the jury at the goose trial,

322. ఎలుకచావుకు పిల్లిమూర్ఛపోనా.

Will the cat faint at the death of the rat?

Indifference.

323. ఎలుకమీదికోపాన యింటికి చిచ్చుపెట్టుకొన్నట్లు.

Like getting angry with a rat and setting fire to one's house.

Burn not your house to fright away the mice.

324. ఎలుగుబంటికి తండకమూతీసినట్లు.

Like pulling a bear's hairs out with tweezers.

An endless business.

A cask that will never fill. (Greek,)

325. ఎల్లిశెట్టిలెక్క యేకలెక్క.

Elli Se*tti*'s account is a single account.

Receipts and disbursements, profits and loss, all muddled up together.

326. ఎవరిఅబ్బసొమ్మురా యెక్కెక్కియేడ్చేవు.

Whose father's property are you sobbing for?

Said to a man who is disappointed at not getting what he has no right to expect.

He has a good estate, but the right owner keeps it from him.

327. ఎవరినీళ్లలో వారు మునఁగవలె.

Every man must dip in his own waters.

Every one must bear his own troubles.

Each cross hath its inscription.

Every one bears his cross. (French.)

328. ఎవరిపయిగుడ్డ వారికిబరువే.

Every man feels his own upper cloth heavy.

Every one has his care.

Every one feels his own burden heavy. (French.)

329. ఎవరిప్రాణము వారికి తీపు.

Every man's life is sweet to himself.

Life is sweet.

330. ఎవరివెఱ్ఱి వారికి ఆనందము.

Every man's folly is pleasure to himself.

Fools are pleased with their own blunders.

ఏ.

331. ఏకాలు జారినా, పిల్లకే మోసము.

Which ever leg slips there is danger to the child.

332. ఏగాలికి ఆచాప యెత్తినట్లు.

Like setting the sail according to the wind.

Set your sail according to the wind. (French.)

333. ఏటిఅవలిముత్యములు తాటికాయలంతేసి అన్నట్లు.

The pearls on the other side of the river are as large as palmyra fruits.

Exaggeration in describing things not present.

334. ఏటిదరిమానికి యెప్పుడూ చలనము.

A tree on the river bank always totters.

Said of a man in an insecure position.

335. ఏటియీతకు లంకమేతకూ సరి.

The grazing on the island is not worth the swim accross the river.

336. ఏటివొడ్డు చేను.

A field on the bank of the river.

A dangerous situation.

337. ఏట్లోపడ్డవానికి యెన్నో యెన్నికలు.

To him who has fallen into a river how many thoughts [do not arise ?]

Said of one in utter despair.

338. ఏట్లో వంకాయలు కాస్తవా అంటే కాస్తవి అన్నట్లు.

Like saying "yes" when asked whether brinjals grow in the river.

A time server.

339. ఏడిచేబిడ్డకు అంటిపండు చూపినట్లు.

Like showing a plantain to a crying child.

340. యేడుస్తూయేరువాకసాగితే, కాడిమోకులు దొంగలు యెత్తుకొనిపోయినారట.

While the man was sluggishly ploughing, thieves stole the rope collars.

341. ఏదుకు పెడతలబుద్ధి.

The porcupine has sense in the back of its head.

Said of a man without brains.

342. ఏనుగకుకాలువిరగడమూ, దోమకురెక్కవిరగడమూ సమము.

The loss of a wing is the same to a mosquito as the loss of a leg to an elephant.

Proportionate losses.

343. ఏనుగకుఏకశీమ, గుఱ్ఱానికిఏకపూరు, బఱ్ఱెకుఏకబానిస.

To keep an elephant [a man requires] a country, to keep a horse a village, and to keep a she-buffalo a maid.

344. ఏనుగకు వెలక్కాయలు లోటలోట.

A wood apple is very small in an elephant's throat.

A very easy matter.

845. ఏనుగదాహముకు చూరునీళ్లా.

Will the thirst of an elephant [be quenched] by the water which drops from the eaves.

846. ఏనుగను చూచి కుక్కలు మొరిగినట్టు.

Like dogs barking at an elephant.

847. ఏనుగనెక్కినవాడు కుక్కకూతకు జడియడు.

The man who has mounted an elephant will not be afraid at the bark of a dog.

He who is in favour with the great will not fear the enmity of the mean.

848. ఏనుగపడుకొన్నా గుర్రమంత ఎత్తు.

Even when the elephant lies down he is as high as the horse.

A man much superior to another.

849. ఏపాటు తప్పినా సాపాటు తప్పదు.

Whatever work is neglected, eating is not forgotten.

850. ఏమీలేనమ్మకు ఏడ్పులశృంగారము, కలిగినమ్మకు కడుపులశృంగారము.

Weeping is the ornament of a poor woman, *embonpoint* is the ornament of a rich woman

851. ఏమీలేని ఆకులుఎగసిపడితే, అన్నీవున్న ఆకులు అణిగివుండినవి.

The leaf dishes which were empty rose up high ; those that were full remained steady.

The conceit of little knowledge, the humility of true learning.
Shallow waters make the most din. (Scotch.)

852. ఏరుతీసినట్టు.

Like the flood subsiding.

Perfect stillness after a tumult.
After a storm comes a calm.

853. ఏరు నిద్రపోయినట్టు.

As the river sleeps.

Smooth waters run deep.
There is no worse water than that which sleeps. (French.)

854. ఏరు మూరెడు తీస్తే, కయ్య బారెడు తీస్తుంది.

When the river goes down a cubit, the water in the field goes down a fathom.

If you lose a little in the favour of the great, you sink four times as much in the estimation of the people.

855. ఏరు ఎన్నివంకలుపోయినా, సముద్రములోనే పడవలెను.

However many twists the river take, it must fall into the sea at last.

856. ఏరు ఏడామడ వుండగానే, చీరవిప్పి చంకపెట్టుకొనిపోయినట్టు.

She took off her cloth and put it under her arm, while the river was still seventy miles off.

Do not strip before bed time. (French.)

857. ఏలినవానికి రేయుంబగులు వకటే.

Day and night are one to the [Supreme] Ruler.

"*The darkness and the light are both alike to Thee.*"
Psalm cxxxix. 12.

858. ఏలుకోవడానకు వూళ్లు లేవుగాని, ఎత్తుకొనితినడానకు వూళ్లు లేవా.

There are no villages to rule over, but are there not villages to beg in ?

Said by a begger refused alms.

359. ఏలేవానియెద్దుపోతేనేమి, కాచేవానికన్నుపోతేనేమి.

If the master's ox be lost, what is it (to the servant?) If the watchman's eye be lost what is it (to the master?)

ఐ.

360. ఐశ్వర్యానికి అంతము లేదు.

There is no limit to riches.

ఒ.

361. ఒకఅబద్ధము కప్పడానకు వెయ్యిఅబద్ధాలు కావలెను.

To hide one lie a thousand lies are wanted.

One lie makes many.

One lie draws ten after it. (Italian.)

362. ఒకకంచాన తిని ఒకమంచాన పడుకొనేవారు.

They eat of one dish and sleep on one bed.

Extreme intimacy.

They are hand and glove.

363. ఒకకన్ను కన్నూ కాదు, ఒకకొడుకు కొడుకూ కాదు.

One eye is no eye, one son is no son.

364 ఒకవరలో రెండుకత్తులు యిమడవు.

Two swords cannot be contained in one scabbard.

Said of two masters in a house, &c.

Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.

365. ఒకటేదెబ్బ రెండేముక్కలు.

One blow and two pieces.

To give a direct answer and settle a matter one way or the other.

366. ఒక్కడిసంపాద్యము పదిమందిపాలు.

One man's gains are shared by ten.

A man's relations live on him.

367. ఒకనాటిభాగవతముతో మూతిమీసాలన్ని తెగకాలినవి.

With one day's acting, all his mustaches were burnt off.

By standing too near the torches which are used to light up the figures of the performers, and on which powdered resin is thrown.

Said of a clumsy novice.

368. ఒకనాడుధారణ, ఒకనాడుపారణ.

One day fasting ; one day breaking fast.

A precarious subsistence.

Change of fortune is the lot of life.

To-day a king, to-morrow nothing. (French.)

369. ఒకనాడు విందు, ఒకనాడుమందు.

One day feast, one day medicine.

One day favor, one day disfavor.

To-day in finery, to-morrow in filth. (German.)

370. ఒకరికలిమికి యేడిస్తే ఒకకన్ను పోయినది, తనలేమికి యేడిస్తే మరియొక కన్నూ పోయినది.

By weeping at the good fortune of another he lost one eye, and by weeping at his own ill fortune he lost the other.

371. ఒకరినిద్దరిని చంపితేనేగాని, వైద్యుడుకాడు.

A man is no Doctor until he has killed one or two.

Said to a bungling tyro.

If the doctor cures, the sun sees it; if he kills, the earth hides it.

372. ఒకవూరికి వెయ్యిదోవలు.

There are thousand ways to a village.

Every man in his way.

There are more ways to the wood than one.

373. ఒక్కచెయ్యి తట్టితే, చప్పుడు అవునా.

If you clap with one hand will there be any sound ?

Nothing can be done successfully by a single person.

One man is no man. (Latin.)

Two hands are better than one.

Hand washes hand; and finger finger. (Greek.)

374. ఒక్కొక్కరాయి తీస్తూవుంటే, కొండయినా తరుగుతుంది.

If you remove stone by stone, even a mountain will be levelled.

You must pluck out the hairs of a horse's tail one by one. (Latin.)

Drop by drop the lake is drained.

375. ఒళ్లువంగనమ్మ కాలిమెట్టెలను కందిపోయినవదట.

The lazy woman complained that her toe-rings pinched her.

Idle folks lack no excuses.

ఓ

376. ఓకారము రానివాడు వడ్డుగుణించినట్లు.

Like one who does not know the alphabet attempting multiplication.

377. ఓపనివాడు కోరనిదీ, ఒంటనివాడు ఆడనిదీ లేదు.

There is nothing which an invalid will not ask for ; and there is nothing which an envious man will not say.

378. ఓపనివారికి వద్దన్నవారే తలితండ్రులు.

The lazy man looks upon those as his parents who say "Don't (work)".

An idler is delighted at every interruption.

379. ఓబీఓబీ నీవువడ్లు దంచు, నేను పక్కిలు యెగరవేస్తాను.

Obi, Obi, you pound the rice, and I'll shake my sides.

(i.e. imitate the action of pounding).

Applied to an idle skulk, who pretends to be always busy.

Lazy fools take the most pains.

380. ఓరిస్తే ఓరుగల్లు పట్నమవుతుంది.

With patience, Orugallu will become a city.

Rome was not built in a day.

381. ఓలి తక్కువ అని గుడ్డిదాన్ని పెండ్లాడితే నెలకు మూడుఆవాలు.

When he married a blind woman, because of the small jointure, [she broke] three kilns of pots a month.

False economy.

ఔ

382. ఔషధానకు అపథ్యానకు చెల్లు, రోగము పైపెచ్చు.

[The benefit derived from] the medicine is to be deducted from [the harm done by] carelessness in diet, and the balance remaining is an increase of the disease.

Diet cures more than the lancet.

The best physicians are Dr. Diet Dr. Quiet, and Dr. Merryman.

క.

383. కంకణములచెయ్యి ఆడితే, కడియములచెయ్యి ఆడును.

If the hand with Kankanamulu moves, the hand with Kadiyamulu moves also.

Where woman leads man follows.

385. కంచు మ్రోగినట్లు కనకము మ్రోగునా.

Does gold ever ring like bell metal?

A wise man is sparing of his words, but a fool likes the sound of his own voice.

A deluge of words and a drop of sense.

It is not the hen which cackles most eggs. (Dutch.)

385. కంటికి యింపయితే, కడుపుకు యింపు.

What is pleasant to the eye is good for the stomach.

386. కంఠగతప్రాణముగావున్నది.

The life has reached the throat, (i. e. all but departed).

Being placed in a most difficult position.

387. కండ్లుచెరిపిన దేవుడు మతియిచ్చినట్లు.

The god who destroyed the eyes, gave understanding.

When God deprives a man of sight, He increases his intellectual powers.

388. కందకులేనిదురద బచ్చలికేమి.

If the Kanda possess no acridity, why should it be looked for in the Bachchali?

389. కక్కినకుక్కవద్దికి కన్నకుక్కవద్దికి కానివాణ్ని అయినా పంపవద్దు.

Don't send even your enemy near a dog which has vomited, or a bitch which has pupped.

390. కట్టినయింటికి పణుకులుచెప్పేవారు వెయ్యిమంది.

Those who criticise the design of a built house are a thousand.

He that buildeth upon the highway hath many advisers. (Dutch.)

Every fool can find faults that a great many wise men can't remedy.

391. కట్టినవానికి వకయిల్లు అయితే కట్టనివానికి వెయ్యిండ్లు.

A man that has built a house has one house, a man that has built no house has a thousand houses.

A man without a house can change his residence as often as he pleases.

He who has no house of his own is every where at home. (Spanish.)

392. కట్టెవంకర పొయ్యితీరుస్తున్నది.

The fireplace takes the crookedness out of the stick.

A bad man's evil qualities only disappear in the funeral pile.

The wolf loses his teeth but not his inclination. (Spanish).

393. కడవంతగుమ్మడికాయ అయినా కత్తిపీటకులోకవ.

Although the pumpkin be as big as a large pot, yet it is subject to the kitchen knife.

However great a family a wife may come from, she must still be subject to her husband.

394. కడిఅంటే నోరుతెరచి, కళ్లెమంటే నోరుమూసినట్లు.

Like [a horse] which opens its mouth for a morsel, and shuts it for the bridle.

395. కడి గండము గాచును.

A lump of food [given in charity] will save you from trouble.

He who lends to the poor, gets his interest from God. (German.)

396. కడుపు కూటికేడిస్తే, కొప్పు పూలకేడ్చినట్లు.

When the belly cried for food, the hair cried for flowers.

397. కడుపుతోవున్నమ్మ కనక మానునా, వండినమ్మ తినక మానునా.

Will the woman with child refrain from bringing forth ? will the woman who cooked not help herself ?

One is as certain as the other.

He is a poor cook that cannot lick his own fingers.

398. కడుపునిండా గారెలు తింటే, వంటినిండా జ్వరము.

If you eat a bellyful of cakes, (you will get) a bodyful of fever.

399. కడుపునిండిన బేరము.

A bargain (with a man) with his belly full.

A person in easy circumstances will drive a hard bârgain.

400. కడుపులోనిమాట అంటే, వూరంతా అవుతున్నది.

If you let out your secret, it will soon be all over the village.

Three know it, all know it. (Italian.)

The secret of two is God's secret ; the secret of three is all the world's. (French.)

401. కడుపులోబిడ్డ కడుపులోనేవుండగా, కొడుకుపేరు సోమలింగం.

While the child is still in the womb, the son is named Somalingam

Boil not the pap before the child is born.

402. కడుపులోలేనిది కౌగిలించుకొంటే వస్తున్నదా.

Will [affection] that does not exist in the heart be caused by embracing [the body]?

403. కడుపువస్తే కనేతీరవలెను.

After conception there's nothing for it but to bring forth.

A work undertaken must be completed.

404. కత్తితీసి గంపలో వేసి యేకుతీసి పొడుచుకొంటానన్నట్టు.

Like a man throwing away the knife and threatening to kill himself with a flock of cotton.

Saying and doing are two things.

405. కత్తిపోటు తప్పినా కలంపోటు తప్పదు.

Though the stab of the sword may fail, the stab of the pen will not fail.

406. కత్తిమెత్తనా అత్తమంచీ లేదు.

There is no softness in a sword, nor goodness in a mother-in-law.

407. కత్తివాడా కలంవాడా.

Is the sword sharp or the pen?

The pen in the hand of the strong is more powerful than the sword.

A goose-quill is more dangerous than a lion's claw.

408. కథకుకాళ్లులేవు ముంతకు చెవులులేవు.

No legs to the tale, no ears to the pot.

Said of a story that one cannot make had or tail of.

409. కనిగుడ్డి వినిచెవుడు.

Seeing, blind ; hearing deaf.

"Eyes have they but they see not: they have ears, but they hear not.', (Psalm cxv. 5.6.)

410. కన్నతల్లికయినా కనుమరుగుండవలెను.

Some things must be hidden even from the mother that bore you.

411. కన్నుతగిలేపుల్లను కనిపెట్టవద్దా.

Should you not be careful of that which may stick into your eye ?

Keep an eye on your enemis.

412. కన్నుపొయ్యేటంతకాటుక పెట్టుకొందురా.

Will you put so much collyrium on your eye, as to destroy it?

Little sticks kindle a fire but great ones put it out.

413. కన్ను యెరగకున్నా కడుపు యెరుగుతుంది.

Although the eye does not see, the belly finds.

A man's want leads him to seek and find a livelihood.

A hungry man sees far.

A hungry man discovers more than a hundred lawyers. (Spanish.)

414. కన్ను యెఱ్ఱనయినా మిన్ను యెఱ్ఱనయినా కారక మానదు.

When the eye is red, or the sky is red (at sunset), there will surely be a dropping.

415. కప్పకు కాటూ, బ్రాహ్మణునికి పోటూ లేదు.

A frog never bites, a Brahman never fights.

Said of a cowardly person.

416. కమ్మరవీధిలో సూదులు అమ్మినట్టు.

Like selling needles in blackmiths' street.

To carry coals to Newcastle.

417. కఱ్ఱలేనివాణ్ని గొఱ్ఱె అయినా కరుస్తుంది.

Even a sheep will bite a man without a stick.

Every man should be prepared to defend himself.

418. కఱ్ఱికుక్క కపిలగోవు అవునా.

Will a black bitch become a Kapila cow?

419. కలకాలపుదొంగ వకనాడు దొరుకుతాడు.

The everlasting thief is one day caught.

The old fox is caught at last

The old ape is taken at last. (Latin.)

420. కలబందయెండూ, కోడలికొత్తా లేదు.

There is no dryness in the aloe, nor newness in a daughter-in-law.

A danghter-in-law is never a stranger.

421. కలవారింటిఆడపడుచుకు కాకరకాయి కానరాదు.

A girl who has come from a rich man's house cannot even look at a Kakarakaya-

Puffed up with pride.

422. కలిగితే కాళ్లమూయ్య, లేకపోతే మోకాళ్లుమూయ్య.

If you can afford it, [your dress] should cover your feet; if not, it should cover your knees.

Living according to one's means.

Cut your coat according to your cloth.

423. కలిగినయ్య గాదెతీసేటప్పటికి పేదవానికి ప్రాణముపోయినది.

By the time the rich man opened his corn bin, the poor man had died.

424. కలిగినవారింటి కడగొట్టుకోడలుఅయ్యేటంతకన్నా పేదవారింటి పెద్ద కోడలు అయితే మేలు.

Better be the eldest daughter-in-law in a poor man's house, than the youngest daughter-in-law in a rich man's house.

425. కలిగినయ్య కలిగినయ్యకే పెట్టును, లేనయ్య కలిగినయ్యకే పెట్టును.

The rich man will feed the rich man and the poor man will feed the rich man.

Who has, is. (Italian.)

426. కలిగినవారికి అందరూచుట్టాలే.

All are relatives of the rich man.

A full purse never lacked friends.

427. కలిమి కులాలమిండడు.

Wealth is the paramour of all castes.

A rich man is sought after by all.

428. కలిమి లేములు కావటికుండలు.

Having and not having are the pots in a Kavadi.

Equally balanced.

Fortune and misfortune are two buckets in a well. (German.)

Every day hath its night, every weal its woe.

429. కలియుగ రావణాసురుడు.

A Ravana of the Iron age.

Applied to a man as bad in this, the Iron age, as Ravana was in the Golden.

430. కల్పవృక్షముకింద గచ్చపొద వున్నట్టు.

Like the Gachcha bush growing round the Kalpa tree.

The *Gachcha* is a thorny bush, (Guilandina bonducella); the *Kalpa* is the celestial tree of desire.

Applied to a benevolent man surrounded by evil persons, who do not suffer others to approach him.

431. కల్లపయిడికి గరుకులు మెండు.

False gold is very rough-

432. కల్లపసిడికి కాంతి మెండు.

False gold is very bright.

All is not gold that glitters.

433. కష్టసుఖాలురెండూ కావటికుండలవంటివి.

Sorrow and joy are like the pots on a Kavadi.

Joy and sorrow are to-day and tomorrow.

434. కాకికర్రుమంటే గుండె ఝల్లుమంటుంది.

When the crow caws, she starts.

Feigned sensitiveness.

435. కాకిని తెచ్చి పంజరములో పెట్టితే చిలుకవలె పలుకునా.

If you put a crow in a cage will it talk like a parrot?

Wash a dog, comb a dog, still a dog is but a dog. (French.)

436. కాకిపిల్ల కాకికి ముద్దు.

The crow's chick is dear to the crow.

The crow thinks her own bird the fairest.

437. కాకి పుట్టీ నలుపే పెరిగీ నలుపే.

The crow is black when it is born, and black when it is grown.

What's bred in the bone will never be out of the flesh.

The wolf changes his hair but not his nature. (Latin.)

438. కాకిముక్కున దొండపండు కరుచుకొన్నట్టు.

Like a Donda fruit in a crow's beak.

Donda is a bright red fruit (Coccinea Indica).

A beautiful thing possessed by a person who is unworthy of it.

439. కాకులను కొట్టి గద్దలకు వేసినట్టు.

To kill crows and throw them to the kites.

He robs Peter to pay Paul.

440. కాగలకార్యములు గంధర్వులే తీరుస్తారు.

Predestined events will be accomplised by Gandharvas.

In allusion to the death of Kichaka whom Draupadi declared to have been killed by her husbands the Gandharvas, (See *Virata Parva* of the *Mahabharata*.)

The judjments of God are fulfilled by unseen instruments.

The feet of the avenging deities are shod with wool. (Latin.)

441. కాచినచెట్టుకు రాళ్ల దెబ్బలు.

Blows with stones to the bearing tree.

The liberal only meet with ingratitude.

The best bearing trees are the most beaten. (Italian.)

It is only at the tree laden with fruit that people throw stones. (French

442. కాటికి కాళ్లుచాచుకొని తిండికి చెయ్యిచాచేవాడు.

He stretches out his legs towards the cemetery, and stretches out his hand for food.

Greedy to the last.

443. కాటికిపోయినా కరణాన్ని నమ్మరాదు,

Don't trust a Karanam even when he is being taken to the cemetery.

444. కానికాలమునకు కఱ్ఱే పాముఅవుతుంది.

In your evil hour your own stick will become a snake.

(i. e. your own friends will turn against you.)

445. కానికాలమునకు పయిబట్ట పక్షులు యెత్తుకొనిపోయినది.

In an evil time birds flew away with the cloth off his body.

Alluding to the story of Nala.—See the *Nalopakhyanam*, book ix.

446. కానిమందం కోటిదుఃఖం.

One sixty-fourth part of folly will bring ten millions of sorrows.

A little neglect may breed great mischief.

447. కానివేళకు కందులు గుగ్గిళ్లుఅయినట్టు.

In an unlucky time his Kandy wouldn't boil soft.

448. కాపువచ్చినయేడే కరువూ వచ్చినది.

The famine came in the very year that the cultivator came to the village.

An unfortunate coincidence,

449. కారణములేకనే కార్యము పుట్టదు.

There is no effect without a cause.

Every why has a wherefore.

There is a cause for all things. (Italian.)

450. కార్తెముందర వురిమినా, కార్యముముందర పదిరినా, చెడుతుంది.

If it thunders before the Karte, if you are hasty in a business, it will be spoilt.

451. కాలము పోవును, మాట నిలుచును.

Time will go, an accusation will remain.

452. కాలికివేస్తే మెడకు, మెడకువేస్తే కాలికి.

He removes the rope from the leg to the neck, and from the neck to the leg.

Attempting to entrap a person by unfair questions,

453. కాలితోచూపితే తలతో చెయ్యవలెను.

If he points with the foot, it must be done with the head.

Said of the obsequiousness necessary to a dependant.

Cringing is a gainful accomplishment.

454. కాలీకాలని మొండికట్టె.

A half-burnt log.

Said of a mean spirited creature who resents no affront.

455. కాలుకాలినపిల్లివలె తిరుగుతాడు.

He hops about like a cat with a burnt paw.

456. కాలుజారితే తీసుకోవచ్చునుగాని, నోరుజారితే తీసుకోకూడదు.

If your foot slips you may recover your balance, but a word once spoken cannot be recalled.

A slip of the foot may be soon recovered; but that of the tongue perhaps never.

Better a slip of the foot than of the tongue. (French.)

A word and a stone once let go cannot be recalled. (Spanish.)

457. కాలుజారినేలనుపడి భూమిఅచ్చివచ్చినదికాదన్నట్టు.

He slipped and fell, and then said the ground was unlucky.

Attributing events to a wrong cause.

458. కాలుపట్టుకొన్నిలాగితే చూరుపట్టుకొనివేలాడేవాఁడు.

When you pull him out by the leg, he holds on by the eaves.

A man of no delicacy of feeling, not to be got rid of easily. A toady.

459. కాలేకడుపుకు మండేగంజి.

Scalding rice water to a burning (hungry) stomach.

Any thing is acceptable to one that is in want.

Beggars must not be choosers.

Hungry dogs will eat dirty puddings.

A hungry ass eats any straw. (Italian.)

460. కాళ్లనుచుట్టుకొన్నపాము కరవకమానునా.

Will a snake coiled round your leg not bite you?

Said of a helpless dependant who must be supported.

461. కావడి యెన్నివంకలుపోతేనేమి ఇల్లుచేరితేసరి.

What if the Kavadi bends ever so much? if it reaches the house, it is enough.

All's well that ends well.

462. కాశికి పోగానే కర్రికుక్క గంగిగోవుఅవునా.

Will a black dog become a holy cow by merely going to Benares?

Formal observances cannot make a sinful man holy.

He that goes a beast to Rome, a beast returns. (Italian).

Send a fool to the market, and a fool he'll return.

463. కాశికిపోయి కుక్కబొచ్చు తెచ్చినట్టు.

Like going to Benares, and bringing back dog's hair.

Great labour and small results.

464. కాశికివెళ్లి గాడిదెగుడ్డు తెచ్చినట్టు.

Like going to Benares and bringing back an ass's egg.

An absurd exploit.

465. కాసుకుగతిలేదు, కోటికిడావేసినాడు.

He was without a cash, but raised his banner for a crore.

Penniless, but boasting of having a plum.

466. కాసుకు దోవలేదు, నూటికిపరవాలేదు.

He has not the means of [getting] one cash but thinks nothing of [spending] a hundred [pagodas].

Wanton extravagance.

He is able to buy an abbey.

467. కాసుగొడ్డుకు రూకబందె.

A fine of a fanam for [the trespass of] a cow worth a cash,

Expense disproportionate to the value of an article.

468. కిం అంటే కం అనలేదు.

When asked "what?" he cannot say "whom?"

He cannot say bo to a goose.

469. కీడెంచి మేలెంచవలెను.

Count the disadvantages first, then the advantages.

Measure twice, cut but once.

Don't buy a pig in a poke.

470. కుంచములో కదుళ్లుపోసినట్టు.

Like pouring spindles into a corn measure.

A noiceless operation.

471. కుంచెడుగింజలకు కూలికిపోతే, తూమెడుగింజలు దూడ తిన్నట్టు.

While she was out working for a kuncham of grain, the calf [at home] ate a tumu.

One step forwards and two backwards.

472. కుంటికులాసం, యింటికిమోసం.

What's the cripple's delight is harm to the house.

Such a man is said always to be in mischief.

473. కుంటిగాడిదకు జారినదే సాకు.

A slip of the leg is the excuse of a lame donkey.

474. కుండలో కూడు కూడుగానే వుండవలె, పిల్లలు మొద్దులలాగున వుండవలె.

The food must remain undiminished in the pot, and the children must be fat and strong.

To wish for two things opposed to each other.

You can't eat your cake and have it too.

475. కుండల్లో గుర్రాలుతోలేవాడు.

A driver of horses among the pots.

A man that sticks at home. A mollycoddle.

476. కుంపట్లో తామర మొలిచినట్టు.

Like a lotus springing up in a chafing dish.

Utterly incredible.

477. కుక్కకాటుకు చెప్పుదెబ్బ మందు.

For the bite of a dog, a slap with a slipper is the cure.

The proper punishment for a slanderer.

478. కుక్కకు వచ్చేవి అన్నీ గొగ్గిపండ్లు.

All the teeth that a dog gets are crooked.

Said of a man who spoils every thing he meddles with.

479. కుక్కతోకపట్టుకొని గోదావరి యీదవచ్చునా.

Could you swim over the Godavari, by catching hold of a dog's tail?

Reliance upon mean persons for great things.

Trust not to a broken staff.

480. కుక్కను అందలములో కూర్చుండపెట్టితే, అమేధ్యముచూచిదిగవురికినది.

When they seated the dog in a palanquin, it saw filth and jumped down and ran to it.

Mean persons although exalted will not give up their low habits.

'Tis the nature of the beast.

Crooked by nature is never made straight by education.

Set a frog on a golden stool, and off it hops again into the pool. (German).

481. కుక్కనుకొట్ట బచ్చెనకొయ్య కావలెనా.

Do you require a painted stick to strike a dog with?

482. కుక్కనుచంపినపాపము గుడికట్టినా పోదు.

The sin of killing a dog cannot be expiated even by building a temple.

483. కుక్కను పెంచితే గండాయె, కూటికుండలకెల్లా చేటాయె.

If you rear up a dog, when it becomes big it will empty all your dishes.

Put a snake into your bosom and when it is warm it will sting you.

484. కుక్కను ముద్దుపెట్టుకొంటే, మూతెల్లా తెగ నాకుతున్నది.

If you kiss a dog, it licks your whole face.

The result of encouraging low people.

485. కుక్కనోట్లో కఱ్ఱ పెట్టితే లొల్లుమంటున్నది.

If you poke a stick into a dog's mouth, it will snap.

A man may make his own dog bite him.

486. కుక్కవస్తే రాయి దొరకదు, రాయి దొరికితే కుక్కరాదు.

When the dog comes, a stone cannot be found; when a stone is found, the dog does not come.

A thing can never be fonnd when it is most wanted.

487. కుక్కవేషము వేస్తే మొరగకుండా వల్లకాదు.

If you assume the disguise of a dog, you must bark.

In for a penny, in for a pound.

488. కుట్టినతేలు గుణవంతురాలు, కూశినమ్మ కుక్కముండ.

The scorpion which stung is a good tempered creature, the [stung] woman who bawled out is a wretched slut.

A mischief maker often escapes blame.

489. కుడవబోతూ కూరాకురుచి అడిగినట్టు.

Like enquiring the flavour of the vegetables when on the point of eating them.

Want of patience.

490. కుడుములువండలేని ఆడదీ, కూనరాగము తియ్యలేని మొగవాడూ లేరు.

There is no woman who cannot cook kudumus, nor man who cannot hum a tune.

Applied to things which are very common.

491. కుప్పతగలబెట్టి పేలాలువేయించుకొనితినేవాడు.

A man who sets fire to the whole heap and begins to eat parched grain.

The work of a fool.

492. కుప్పలో మాణిక్యము.

A diamond in a dunghill

One worthy amongst many worthless.

A diamond is valuable though it lie on a dunghill.

493. కుమ్మరఆవములో గచ్చకాయ వేసినట్టు.

Like throwing a Gachcha nut into a potter's kiln.

If the nut of this tree be thrown into a kiln, it will burst and break the pots.

A great injury done by a slight action.

494. కుమ్మరపురుగుకు మన్ను వొంట అంటదు.

Earth does not adhere to the mole-cricket.

Engaging in a business but keeping clear of all responsibility.

495. కుమ్మరవీధిలో కుండలుఅమ్మినట్టు.

Like selling pots in potters' street.

496. కుమ్మరికి వొకయేడు, గుదియకు వొకపెట్టు.

One year to the potter, one blow to the cudgel.

The cudgel destroys in one blow what has cost the potter a year's labour.

The sudden loss of that gained by much labour.

497. కష్టము చెప్పుకొనేటందుకు గూడూరుపోతే యేడువూళ్లకష్టము యెదురుగా వచ్చినది.

When he went to Gudur to tell of his misfortune the misfortune of seven villages met him.

Whither goest thou, Misfortune? To where there is more. (Spanish.)

498. కురూపి యేమిచేస్తున్నాడంటే, సురూపాలన్నీ లెక్క పెట్టుతున్నాడు.

When one enquired what the ugly man was doing, [he was told that] he was counting all the good looking people.

An ugly person finds fault with the looks of others.

The kiln called the oven burnt house.

The shovel makes game of the poker. (French.)

The pan says to the pot "keep off or you'll smutch me." (Italian.)

499. కులమింటి కోతిఅయినా మేలు.

A monkey [like wife] of good family is better [than a pretty wife of low origin].

500. కుల మెరిగి చుట్టము, స్థల మెరిగి వాసము.

[Form] your connexions when you know the caste, [choose] your residence when you know the place.

501. కుళ్లి కుళ్లి కాయనష్టి, కాలి కాలి కట్టెనష్టి.

By decaying and decaying the fruit is destroyed, by burning and burning the wood is destroyed.

502. కూటికి పేదయితే కులానికి పేదా.

Though a man be poor, will he lose caste?

503. కూడూగుడ్డా అడగకపోతే, బిడ్డనుసాకినట్టు సాకుతానన్నాడట.

If you don't ask me for food and raiment, I will care for you as my own child.

Good words and no deeds are rushes and reeds.

Fair words butter no parsnips.

504. కూతకరణము.

A Kara*n*am to talk.

A great talker but not good at his work.

505. కూతలార్భాటాలే గాని కుప్పలో గింజలేదు.

Great cries, but not a grain in the heap.

A great noise of threshing, but no grain to thresh.

"Great cry and little wool" as the fellow said when he sheared the pig.

506. కూతుండ్లకన్నమ్మకు కుర్చీపీటలు, కొడుకులకన్నమ్మకు గోడపంచలు.

For the lady who has daughters, a chair; for the lady who has sons, a lean against the wall.

507. కూతురనికుంచెడిస్తే తల్లియనికంచెడు బెట్టినదట.

When the mother gave her daughter a *kuncham* of grain, the daughter set before her mother a dishful of food.

Kindness returned.

One never loseth by doing good turns.

Kindness produces kindness. (Latin.)

508. కూనఅని పెంచితే, గండుఅయి కరవవచ్చినది.

He petted it as a kitten, but when it grew into a big cat it tried to bite him.

Evil men will injure their protectors.

Foster a raven and it will peck out your eyes. (Spanish).

509. కూనపులికి లేడిదీటా.

Is an antelope equal to a tiger's cub ?

510. కూర్చుండి తింటూవుంటే, కొండకూడా సమసిపోతుంది.

If you sit still and eat, even a mountain will be consumed.

If you spend your principal, it will soon disappear, however large.

511. కూర్చుండి పడుకోవలెను.

One must sit first, and then lie down.

Said to a man inclined to do a thing hastily.

First creep, then go.

512. కూర్చుండి లేవలేడుగాని, యెగసి తాటికాయలు తన్నుతానన్నాడట.

He could not stand up, yet he talked of jumping up and kicking down a palmyra fruit.

Vain boasting.

518. కూర్చుండి లేవలేడుగాని, వంగుండి తీర్థం వెళ్లుతానన్నాడట.

He could not rise from his seat and yet he proposed to crawl to the holy place.

Offering to do that which is difficult, when unable to do that which is easy.

514. కూలికివచ్చి పాలికిమాట్లాడినట్లు.

He came for hire, and asked for a share [in the business]

A cool request.

515. కూశేగాడిదె వచ్చి మేశేగాడిదెను చెరిపినది.

The braying donkey came and spoiled the grazing donkey's business.

When the one that was outside brayed, the other that was inside answered and was consequently discovered and driven out of the field.

516. కొండంతదూదికి కొండంతనిప్పయేల.

Why a mountain of fire to [burn down] a mountain of cotton ?

A little fire burns up a great deal of corn.

517. కొండంతదేవుణ్ని కొండంతపత్రితో పూజచేస్తారా.

Do they offer to a god as great as a mountain, leaves and flowers as much as a mountain ?

A worshipper is accepted according to his faith, not according to the greatness of his offering.

518. కొండంతరెడ్డి పోగా పిడికెడుబొచ్చుకు యేడ్చినట్లు.

When the big Re*dd*i died they wept only for the handful of his hair.

Indifferent to a great loss, but lamenting over some trifle that went with it.

Fear not the loss of the bell more than the loss of the steeple.

519. కొండకు వెంట్రుక ముడివేస్తే, వస్తే కొండే వస్తున్నది, పోతే వెంట్రుకే పోతున్నది.

If you tie a hair to a mountain, the mountain will come or the hair only go.

The possibility of great gain with the risk of little loss.

520. కొండ తలకింద బెట్టుకొని రాళ్లు వెతికినట్లు.

Like putting a mountain under one's head and searching for stones.

521. కొండతవ్వి యెలుకను పట్టినట్లు.

Digging up a mountain to catch a rat.

512. కొండతో తగరు పోట్లాడినట్లు.

Like a ram butting a mountain.

Great conceit.

523. కొండనాలికకు మందు వేస్తే, వున్న నాలుక వూడిపోయినట్టు.

When he applied medicine to the uvula, it took out the whole tongue.

The remedy is worse than the disease.

524. కొండమంగలి గొరిగినట్టు.

As the hill-barber shaves.

The pilgrims who visit the sacred hill of Tirupati have to be shaved before entering the temple. The barbers in their greediness to secure customers are said to keep numbers round them half shaven, leaving off one to commence other.

Dabbling in many things, but completing none.

525. కొండమింగేవానికి గోపురము అడ్డమా.

Will a man that swallows a mountain care for a Gopuram.

526. కొండమీదినుంచి బండ దొర్లించినట్టు.

Like rolling a boulder down a hill.

It is easy to bowl down hill.

527. కొండయెక్కేవాని మొలను కొడవలిచెక్కినట్టు.

Like a sickle carried in the waist of a man climbing up a hill.

An additional danger and difficulty.

528. కొండవలె వచ్చి మంచువలె తేలినట్టు.

Coming like a mountain, and melting away like dew.

Said of a difficulty which appears great when distant but is easily overcome when grappled with.

529. కొండవీటిచేంతాడు.

Like a well-rope at Kondavidu.

Where water is very scarce and the wells very deep.

Said of a long-winded story.

530. కొట్టకమునుపే యేడుస్తావేమంటే, ముందుకొట్టబోతావని యేడుస్తానన్నట్టు.

"Why do you cry before being beaten ?" he asked, "You are going to beat me in future," replied [the boy].

Never yowl till you're hit.

Let your trouble tarry till its own day comes.

Suffieient for the day is the evil thereof.

531. కొడుకు బాగుండవలె, కోడలు ముండమొయ్యవలె.

The son must flourish, and the daughter-in-law must become a widow.

532. కొత్తఅప్పుకుపోతే, పాతఅప్పు పయినపడ్డది.

When he went to raise a new loan, the old debt fell upon him.

i.e. His creditor reminded him of the old score.

533. కొత్తనీళ్లకు చేపలు ఎదురెక్కినట్టు.

Like fish going against the stream.

Undertaking a dificult task.

It is hard to swim against the stream. (Dutch.)

534. కొత్తవింత, పాతరోత.

Fresh [news is heard with] pleasure, stale [news with] disgust.

535. కొద్దికొద్దిగా తీస్తే, కొండకూడా సమసిపోతుంది.

If you take it away by degrees even a mountain will be removed.

536. కొనగాతీరనిది కొసరగాతీరునా.

Will the bad bargain be improved by receiving something over ?

537. కొన్నదివంకాయ, కొసరినది గుమ్మడికాయ.

What he bought was a brinjal, what he got to boot was a gourd.

538. కొన్నవాడే తిన్నవాడు.

He that ate is he that bought.

If you want anything you must pay for it,

Nothing is had for nothing. (French.)

539. కొరివితో కొప్పు గోకుకొన్నట్టు.

Like scratching one's head with a firebrand.

Applied to the use of bad agents.

540. కొఱ్ఱకు నక్కకొఱ్ఱ.

Nakkakora to Korra.

Nakakorra is the Panicum helvolum an inferior grain producd in the hill countries. Korra is the Setaria Italica, a "farinaceous grain of the millet kind" (Shakespear's Hind. Dicty. under,)

Thwarting the evil designs of a bad man by means of a worse.

Devils must be driven out with devils (German.)

541. కోటివిద్యలూ కూటికొరకే.

Ten million arts are only for [getting] food.

All professions are only so many means of livelihood.

542. కోడలు కొడుకును కంటానంటే, వద్దనేఅత్తగారు వున్నదా.

When a daughter-in-law says that she is about to bring forth a son, is there any mother-in-law who would object ?

i.e. Wish the child to be a daughter.

543. కోడలు గృహప్రవేశము, అత్త గంగాప్రవేశము.

The daughter-in-law enters the house (as a bride), and the mother-in-law enters the Ganges (dies.)

Death at the one door and heirship at the other. Scotch.)

544. కోడిగుడ్డుపగలగొట్ట గుండ్రాయి కావలెనా.

Do you want a stone roller to break an egg with ?

545. కోడిపిల్ల మీద పందిపిల్ల బలాదూరు.

Sacrificing a pig to save a chicken.

546. కోతికి అద్దముచూపినట్లు.

Like showing a looking glass to a monkey.

Persistently offering that which is disliked.

547. కోతికి కొబ్బరికాయ దొరికినట్టు.

Like a monkey with a cocoanut.

Cannot use it, but won't give it up.

Like the dog in the manger, he will neither do nor let do

548. కోతికి జల్తారుకుళ్లాయి పెట్టినట్టు.

Like putting a gold-laced cap on a monkey's head.

549. కోతిచేతిపాము వలె.

Like a snake in a monkey's paw.

Jacko is afraid of it but won't let it go.

550. కోతిచేతిపూలదండ.

A garland of flowers in a monkey's paw.

A good thing thrown away on a stupid person.

551. కోపం పాపకారణం.

Anger is a cause of sin.

Anger is a sworn enemy.
Anger is the fever and frenzy of the soul.

552. కోమటినిజము.

A Komati's truth.

553. కోమటిపిరికి, కొట్టితేవురికి.

A Komati is a coward; if you hit him, he runs away.

554. కోమటియిల్లుకాలినట్టు.

Like the burning of a Komati's house.

A heavy loss

555. కోమటివిశ్వాసము.

The faith of a Komati.

Faithlessness.

556. కోమటిసాక్ష్యము.

A Komati's evidence.

A story is told of a Komati who, when asked to identify a horse about which a Musalman and Hindu were quarrelling, said the forepart of it looked like the Musalman's horse and the hindpart like the Hin*du*'s.

557. కోలఆడితే కోతిఆడును.

If you shake the stick the monkey will dance.

It is the raised stick that makes the dog obey. (Danish.)

558. కోలలేనిపెట్టు, తాడులేనికట్టు.

A blow without a rod, a bond without a rope.

A Sudden and unaccountable calamity.

గ.

559. గంగలోమ్మునిగినా కాకి హంసఅవుతుందా.

Though it bathe in the Ganges, will a crow become a swan?

560. గంధపొడిమోశేగాడిదవలె.

Like a donkey carrying sandal powder.

561. గంధముఅమ్మినచోట కట్టెలుఅమ్మినాడు.

He sold firewood where sandal had been sold.

Said of the ruin of what once was beautiful.

562. గంతకుతగినబొంత.

Like packsaddle, like quilt.

Like pot like cover. (Dutch.)

563. గంపశిడి కాదు, గాలపుశిడి.

It is not the basket, but the hook.

Galapu Sidi is the hook used in the swinging festival (Chark puja) and *Gampa* sidi is basket sometimes used instead of the hook.

False economy.

564. గజకచ్ఛపపోరుచందము.

Like a fight between an elephant and a tortoise.

565. గట్టివాడేగాని, కడుపుమాత్రముగుల్ల.

He is a clever man no doubt but his belly is hollow.

An ironical Phrase.

The word rendered *clever* also means "solid." The expression *his belly* is hollow is equivalent to "empty-headed."

566. గట్టివిడిచిపెట్టి పొట్టుకుపోరాడినట్టు.

Like leaving the grain, and fighting for the husk.

567. గట్టుచేరినవెనక పుట్టివానితో పోట్లాడినట్టు.

Like fighting with the ferry-man after getting over the river.

The river past, the saint forgotten. (Spanish.)

568. గడిచిబ్రతికినాముఅని గంతులువెయ్యరాదు.

Don't jump about saying you have got through [your difficulties.]

Don't halloo till you are out of the wood.

569. గడ్డతిన్నా కంపే, పాయతిన్నా కంపే.

If you eat a root [of garlic] there is a bad smell, if you eat a clove of it there is a bad smell,

Whether you do a little evil or much, it is alike bad.

570. గడ్డపలుగులు గాలికి కొట్టుకొనిపోతూవుంటే, పుల్లాకు నా పనియేమి అన్నదట.

When the crowbars were blown about by the wind, the leaf-platter said ',What is to become of me ?"

A mean person thinking of his own loss when his snperiors are suffering.

571. గడ్డపలుగులు మింగి శొంఠికషాయాలు తాగినట్టు.

Swallowing crowbars and taking ginger draughts.

An insufficient remedy.

572. గడ్డముకాలి వొకడు యేడుస్తూవుంటే, చుట్టకు నిప్పియ్యమని వొకడు వెంబడించినట్టు.

When one man was crying out that his beard was on fire another followed him asking him for a light for his cigar.

If my beard is burnt, others try to light their pipes at it. (Turkish.)

573. గతిలేనమ్మకు గంజేపానకము.

Ricewater is a rich drink to a poor lady.

574. గతిలేనమ్మకు మతిలేని మొగుడు.

A helplesss woman will get a foolish husband.

575. గబ్బిలము ఆకాశముపడకుండా పట్టుకొంటాననుకొన్నట్టు.

Like the bat which thinks it holds up the sky and keeps it from falling.

Said of a man who thinks everything depends on himself.

576. గరుత్మంతుణ్ని చూచినపామువలె.

Like a snake seeing Garutmat.

Garutmat or Garuda was "the king of the feathered tribes, and the remorseless enemy of the serpent race." (Vishnu Purana.—Wilson's trans.)

577. గరుడాయశెస్సాఅంటే, శేషాయశెస్సాఅన్నట్టు.

"How do you do ? Garu*d*a," said the snake Sesha, "How do you do ? Sesha," replied the kite.

Sesha took advantage of his position on the wrist of Siva to address Garu*d*a, the sacred kite of Vish*n*u, in an impertinently familiar manner, to which Garu*d*a was compelled to submit.

A mean person taking adwantage of his influence with a great man, to treat his betters with insolence .

578. గాజుల బేరము భోజనానకు సరి.

By trading in glass bracelets a bare subsistance only can be obtained.

Because so many break.

Applied to any business which is attended with heavy losses.

579. గాడిదెగత్తర.

A donkey's row.

A noisy brawl.

Nothing passes between asses but kicks. (Italian).

580. గాడిదెపుండుకు బూడిదె మందు.

Ashes are the remedy for a deep ulcer.

Severe measures must be used with the incorrigible.

Desperate ills require desperate remedies. (French.)

581. గాదెకిందియెలుక గాదెకింద బ్రతుకవలెను గాని మరియెక్కడ బ్రతుకుతుంది.

The rat below the corn bin must live below the corn bin, where else can it live?

Said of an idle parasite.

582. గానుగరోట్లో చెయ్యి పెట్టి పెరుమాళ్లకృప అన్నట్టు.

Putting your hand into an oil press, and saying "The favour of Perumal (Vish*n*u) be upon me."

Temting Providence.

Put your finger in the fire, and say'twas your ill fortune.

583. గాలికిపుట్టి ధూళికి పెరిగినట్టు.

Born of the wind, and reared up by the dust.

Said by parents to an ungrateful son, or by a benefactor to an ungrateful dependent.

584. గాలికిపోయినపేలపిండి భగవదర్పితమన్నట్టు.

Offering to God the flour which had been blown away by the wind.

Let that which is lost be for God.

What the abbot of Bamba cannot eat, he gives away for good of his soul. (Spanish.)

585. గాలిలో దీపము బెట్టి దేవుడా నీమహిమచూపుమన్నట్టు.

Having put the lamp in the wind, he prays "O God! show thy power.

586. గాలివచ్చినప్పుడుగదా తూర్పారపట్టుకోవలెను.

Is it not when the wind blows that you must winnow?

Strike while the iron is hot.

Take time while time is, for time will away.

587. గుండ్లు తేలి బెండ్లు మునిగినట్టు.

Bullets floating, and Ben*d*u sinking.

Bendu is the Æsohynomene Indica from which pith hats, models, &c, are made.

The order of nature reversed.

588. గుడిమింగేవానికి గుళ్లో లింగము పుట్నవడియము.

To him who swallows the temple, the lingam in it is a sugar-plum.

589. గుడిలోగంట పోతే, నంబికేమిలోటు.

If the temple bell be lost what does it matter to the priestling?

A hireling cares not for the property of his master.

590. గుడ్డికన్నా మెల్ల మేలు.

A squint eye is better than a blind eye.

Of two evils choose the least.

591. గుడ్డికన్నుమూసినా వకటే తెరిచినా వకటే.

It matters not whether the blind eye is open or shut.

A useless man's absence is as good as his presence.

592. గుడ్డిగుర్రానకు పండ్లుతోముతున్నాడు.

He is cleaning the teeth of a blind horse.

Unprofitable employment.

He is teaching a pig to play on a flute.

593. గుడ్డిమామగారా నమస్కారమయ్యా అంటే, రంధికిమూలమా రంకుల కోడలా అన్నాడట.

When she said "I salute you, O blind father-in-law!" he replied "Is this the commencement of strife? O adulterous daughter-in-law?"

Let him that has a glass skull not take to stone throwing. (1taiian.)

594. గుడ్డియెద్దు జొన్నచేనపడ్డట్టు.

Like a blind bullock going into a field of millet.

Not able to get much out of it.

595. గుడ్డివాడెరుగునా కుందనపు చాయ.

Can a blind man discern the colour of pure gold?

An uneducated man cannot judge of the attainments of the learned.

A blind man is no judge of colours. (Italian.)

A pebble and a diamond are alike to a blind man,

596. గుడ్డువచ్చి పిల్లను యెక్కిరించినది.

The egg made faces at the chicken.

Mocking and mimicking a superior.

597. గుమ్మడికాయపోయ్యేదారి యెరగడు, ఆవగింజపోయ్యేదారి అట్టె పట్టిచూస్తాడు.

He does not know the way the pumpkin goes, but troubles himself to find the way the mustard seed goes.

598. గుమ్మడికాయలదొంగ అంటే తనభుజాలు తానేపట్టిచూచుకొన్నాడట.

When the thief who stole the pumpkin was spoken of, he felt his shoulders.

Thinking some mark might have been left.

A guilty conscience need no accuser.

He that has a big nose thinks every one is speaking of it (Scotch.)

599. గురువుకుతగ్గశిష్యుడు.

A disciple whorthy of his Guru.

Both blockheads.

600. గుర్రముగుడ్డిదయినా దాణాలోతక్కువ వుండదు.

Although the horse be blind, he won't eat less corn

Supporting a useless person.

A bad horse eats as much as a good one.

601. గుర్రముతోకకు కళ్లెము పెట్టినట్టు.

Like putting the bridle on the horse's tail.

To put the cart before the horse.

602. గుర్రమువలె కుక్కను పెంచి రెడ్డి తానే మొరిగినాడట.

The Re*dd*i fed his dog like a horse, and barked himself

To pay a servent extravagantly and do his work yourself.

603. గుర్రానికి గుగ్గిళ్లుతిన నేర్పవలెనా.

Must one teach a horse to eat boiled gram?

Teach your grandmother to suck eggs.

604. గుర్రానికి తోక వుంటే తానే విసురుకొంటుంది గాని, సావిట్లో వుండే గుర్రాలకన్నింటికీ విసురుతున్నదా.

If the horse has a tail, it drives away its own flies; does it drive away the flies from all the horses in the stable?

Said when a selfish person is exalted.

An ill man in office is a mischief to the publick.

605. గుళ్లో దేవునికి నైవేద్యము లేకుంటే, పూజారి పులిహోరకు యేడ్చినాడట.

While the idol in the temple was in want of Naivedyam, the priest cried for Pul*i*hora.

Pulihora is more expensive offering than *Naivedyam*.

606. గూనివాడు పడుకొనే వల్లు గూనివానికే తెలుసును.

The humpback alone knows how he can lie comfortably.

Every man knows best where his own shoes pinches.

607. గొడారివానివద్ద తోలుకొన్నట్టు.

Like buying leather from a shoemaker.

Purchasing at unreasonable prices. The shoemaker buys his leather to make up, not to retall to others.

608. గొడ్రాలికి యేమి తెలుసును బిడ్డనొప్పులు.

What does the barren woman know of the pains of child-birth?

609. గొడ్డుపోతు యేమి యెరుగురా బిడ్డచవి.

What does the barren woman know of the pleasure of having children?

He who has no children knows not what is love. (Italian.)

610. గొడ్డువాడు గొడ్డుకు యేడిస్తే, గొడారివాడు తోలుకు యేడ్చినాడు.

When the owner cried for the cow he had lost, the shoemaker cried for the hide.

It is an ill wind that blows nobody good.

611. గొరగగా మిగిలినది జుట్టు.

After shaving, all that is left is the top-lock.

To sponge on another until he has nothing left,

After shaving there is nothing to shear. (Italian.)

612. గొర్రె యేడిస్తే తోడేలుకు విచారమా.

When the sheep cries, will the wolf be grieved?

613. గోచికి పెద్ద, అంగవస్త్రముకు చిన్న.

Too big for a clout, too small for a body-cloth.

Netiher one thing nor the other.

Too little and too much spoils everything.

Not too little, not too much.

614. గోచిపాతలరాయడు దొంగలమిండడు.

Mr. Clout-Ragamuffin is the robbers' master.

He that has nothing is frighted at nothing.

There is no stripping a naked man. (Germe.)

615. గోట మీటితే పొయ్యే పనికి గొడ్డలి యెందుకు.

Why an axe for that which can be done with a fillip of the nail?

Unecessary labour.

616. గోరంత వుంటే, కొండంత చేస్తాడు.

When it is as small as a finger nail, he makes a mountain of it.

To make a mountain of a mole-hill.

617\. గోరుచుట్టుపయిన రోకటిపోటు.

A blow with a pestle on a whitlow.

618\. గోవులను కోసి చెప్పులు దానముచేసినట్టు.

Like killing cows and giving away sandals [made of the hide].

Steal the goose, and give the giblets in alms.

619\. గోవులేనివూళ్లో గొడ్డుగేదె శ్రీమహాలక్ష్మి.

A barren buffalo is as *S*ri Maha Lakshmi in a village where there are no cows.

The one-eyed is a king in the land of the blind.

620\. గ్రామశాంతికి బోడితల.

[Shaving] a bald head, to [propitiate] the village goddess

No other will submit to the ignominy.

621\. గ్రాసములేనికొలువు.

Work without pay.

Work not paid for is ill done.

Work done expects money. (Portuguese.)

ఘ.

622\. ఘంటాకర్ణునికి అష్టాక్షరీ వుపదేశముచెయ్యబోయినట్టు.

Like attempting to teach Ghan*t*akar*n*a the Ash*t*akshari.

Ghan*t*akar*n*a (Bell-eared) is the name of an attendant *on* Siva. *Ashtakshari* is a sacred formula used *in* the worship of vish*nu*, composed, as the word denotes, of eight syllables,

(ఓం నమో నారాయణాయ.)

చ.

623\. చక్కగాకూర్చోరా చాకలనాయుడా అంటే, విన్నావటోయి యీడిగనాయుడా మంగలనాయుడిసరసము అన్నాడట.

"Sit properly, Mr. Washerman," said one "Mr. Toddy-drawer, do you hear Mr. Barber's joke ?" said the other.

Chaffing between *Satanis*, who are *V*aishnava coverts from all castes.

624\. చక్కిలాలుతింటావా, చల్దితింటావా అంటే, చక్కిలాలూతింటాను, చల్దీ తింటాను, అయ్యతోటి వేడీ తింటాను అన్నాడట.

When [the guest] was asked whether he would take biscuits, or cold breakfast, he replied that he would take both, and hot breakfast too with the good man of the house.

Applied to an ill mannered glutton.

The first cut, and all the loaf besides.

625\. చక్కెరపూతపూసినవిషము.

Poison covered with sugar.

A flattering speech is honied poison. (Latin.)

Sugared words generally prove bitter.

626\. చచ్చినవానికండ్లు చేరెడు.

A dead man's eyes are very broad.

Lavishing praises on the dead which were not bestowed on the living.

627\. చచ్చేవానికి సముద్రము మోకాలిబంటి.

The sea to a desperate man is as [shallow water only up to] his knees.

Men in despair fear nothing.

Despair gives courage to a coward.

628. చదువవేస్తే వున్నమతి పోయినది.

When set to read, the [little] sense he had left him.

Making bad worse.

John has been to school to learn to be a fool. (Fernch.)

629. చదివేది రామాయణము పడగొట్టేవి దేవస్థలాలు.

He reads the Ramayana, and knocks down temples.

Much religion, but no goodness.

630. చద్దికంటే వూరకాయ ఘనము.

The best part of the cold food is the pickle.

631. చద్దికూడుతిన్నమ్మ మొగుడిఆకలిఎరుగదు.

The wife who has eaten breakfast does not think of her husband's hunger.

Little knows the fat sow what the lean one means.

The full belly does not believe in hunger. (Ittalan).

632. చన్నీళ్లయినా చల్లార్చుకొని తాగవలెను.

Even cold water should de drunk slowly.

There is a play here on the word చల్లార్చుకొని which also means 'having cooled.'

Nothing should be done hastily.

Good and quickly seldom meet.

Haste trips up its own heels.

633. చలిపందిటికుండలకు తూట్లుపొడిచినట్లు.

Like making holes in the pots in a water-shed.

The water-shed in India corresponds to the drinking-fountain in Europe.

A despicable trick.

634. చల్లకువచ్చి ముంతదాచుకొన్నట్టు.

Coming to beg buttermilk and hiding the cup.

Pride with poverty.

Pride and poverty are ill met yet often together.

635. చవక దుబరదిండికి కారణము.

Cheapness causes extravagance.

A good bargain is a pick purse.

What is not needed is dear at a farthing. (Latin.)

636. చాపచిరిగితే చదరంతఅయినా వుండకపోతున్నదా.

Although the mat be torn, will there not be found in it as much as a school-boy's mat ?

Nothing is so bad as not to be good for something.

637. చాలీచాలనందుకు చాకింట గుడ్డలు కానా వున్నవి.

If you have not quite clothes enough, there are plenty at the washerman's.

Alluding to the habit which obtains among the natives of India of hiring other people's clothes from the washermen.

638. చావటిముందరికొంప కదపాపుల్లలకు సరి.

A thatched hut opposite a Court-house is used up for bonds.

Bonds were formerly always written on palmyra leaves, such are used for thatching.

639. చింతాచిగిరింతయేపు.

The growth of the tamarind and the burgrass.

The tamarind grows slowly, the *Chigirinta* (Panicum verticillatum) shoots up very rapidly and soon withers.

Slow and sure.

640. చికిలింతైశ్వర్యం.

Grass-like prosperity.

F

641. చిత్త చిత్తగించి స్వాతి దయచేసి విశాఖ విసరకొట్టకుంటే, వీసానికి పుట్టెడు పండుతాను అన్నదట.

"If Chitta is kind, if Svati shows favour, and if Visakha does not blow too much, I will produce a putti [of corn]" to a visam [of land]" said [the field].

Chittâ and *Svati* are the 14th and 15th lunar mansions, in which rain is expected. *Visakha* is the 16th lunar mansion in which high winds are common.—*Putti* is a corn measure of 500 lbs.

Visam is a fraction $\frac{1}{16}$ here the 16th part of a *Gunta*, a land measure equal to $\frac{1}{40}$ of an acre.

Calm weather in June sets corn in tune.
A shower in July, when the corn begins to fill,
Is worth a plough of oxen, and all belongs there till.
Dry August and warm doth harvest no harm.

642. చిత్తము శివునిమీద, భక్తి చెప్పులమీద.

He has a mind to worship Siva, but his thoughts are on his shoes (left outside the temple).

643. చినపేరితాడు తెగితే, పెదపేరితాడు అప్పుడు తెగుతుంది.

If China Peri's marriage-cord be broken, Peda Peri's will be broken at the same time.

Said by one fellowwife to the other.

Both in the same boat.

644. చిన్న పామునయినా, పెద్దకర్రతో కొట్టవలెను.

Though the snake be small, you must hit him with a big stick.

645. చిలుము వదలితే, ఛిద్రము వదులుతుంది.

When the "tin" goes, household broils disappear.

Chilumu is properly rust or on other metals than iron; it is a slang term for money.

646. చీకటికొన్నాళ్లు, వెన్నెలకొన్నాళ్లు.

Darkness for some days, moonlight for some days.

Joy and sorrow are equally divided.

647. చీకట్లో జీవరత్నము.

A brilliant gem in the darkness.

A bright exception among a bad lot.

648. చీరసింగారించేటప్పటికి పట్నమంతా చూరబోయినట్టు.

By the time he had finished equipping himself, the whole town was plundered.

649. చూడ చుంచెలుక, గోడలుతవ్వ పందికొక్కు.

To look at, it is like a musk rat, but to dig into walls it is like a bandicoot.

Insignificant in appearance, but having the power of doing much harm.

Little enemies and little wounds are not to be despised. (erman.)

650. చూడ చుట్టమూ, మొక్క దైవమూ లేదు.

No relation to visit or god to worship.

Utterly destitute.

651. చెట్టు అయి వంగనిది మాను అయి వంగునా.

If a tree won't bend when it is young, will it bend when it is full grown ?

If a man is not humble in his youth, will he grow meek in his old age?

Bend the tree while it is young, (Italian.)

The old branch breaks if bent, (Danish.)

"*Bow down his neck while he is young.*" Ecclesias icus xxx. 12.

652. చెట్టుకొట్టి పయికి తెచ్చుకొన్నట్టు.

Cutting a tree and letting it fall on one's self.

Bringing trouble on one's own head.

The fool hunts for misfortune. (French.)

653. చెట్టుచెడేకాలానకు కుక్కమూతిపిందలు పుట్టుతున్నవి.

When the tree is about to perish, it brings forth blasted fruit.

Applied to the first signs of the coming ruin of a bad man.

Coming events cast their shadows before them.

654. చెట్టుపెట్టినవాడు నీళ్లుపొయ్యడా.

Will he who plants a tree not water it?

Will God not support the creatures of his hand?

Said by a man who has lost his means of support.

God never sends mouths but he sends meat.

655. చెట్టుముందా, విత్తుముందా అన్నట్టు.

Like asking whether the tree was first or the seed.

A problem that cannot be solved.

Ask which was born first, the hen or the egg. (Italian.)

656. చెట్టుయెక్కించి నిచ్చెనతీసినట్టు.

Making a man mount a tree and then taking away the ladder.

Treachery. Breach of faith.

657. చెడిపోయినబ్రాహ్మణుడికి చచ్చిపోయినఆవును దానముచేసినట్టు.

Like offering a dead cow to an outcast Brahman.

Knock a man down, and kick him for falling.

Him that falls all the world run over. (German)

All bite the bitten dog. (Portuguese.)

658. చెడి స్నేహితునియింటికి వెళ్ళవచ్చునుగాని, చెల్లెలియింటికి వెళ్ళకూడదు.

When you are ruined, you may go to your friend's house, but not to your sister's.

Friends are better in adversity, than relations who envied you in prosperity.

Friends are the nearest relations.

Relationship give rise to envy. (Latin.)

659. చెడేవాడు అబ్బడున్నాడు, మరీ పిడికెడుతేరా దానముచేస్తాను అన్నాడట.

It is Abbadu who will be ruined, bring me another handful [of money,] I will give it in alms.

Hens are always free of horse corn. (Scotch.)

660. చెప్పినబుద్ధి, కట్టినచద్ది నిలవదు.

Advice given [will be forgotten]; and stale food tied up [in a bundle] will not keep.

Advice whispered in the ear is worth a jeer.

661. చెప్పులు చిన్నవి అని కాలు తెగగోసుకోవచ్చునా.

Are you to cut your feet because your shoes are too small?

662. చెప్పులుతొడుగుకొన్నవానికి లోకమంతా తోలుతో కప్పబడ్డట్టు తోస్తున్నది.

To a man who wears sandals the whole earth seems to be covered with leather.

A man in comfortable circumstances does not realize the want of others.

663. చెప్పేవాడికి సిగ్గు లేకపోతే, వినేవాడికయినా వివేకము వద్దా.

When the slanderer has no shame, should not the hearer at least use discrimination.

Should he not swallow the tale *cum grano salis?*

Though the speaker be a fool let the hearer be wise. (Spânish.)

Hear the other side, and believe little. (Italian.)

Every man's tale is good till another's be told. (Scotch.)

...MENT ORIENTAL
...CRIPTS LIBRARY, MAD...

664. చెరుకు తీపి అని వేళ్లతో నమలవచ్చునా.

Because the sugar-cane is sweet are you to chew it with the roots ?

Said of a greedy, grasping person.

Milk the cow, but don't pull off the udder. (Dutch.)

665. చెరుకువుండేచోటికి చీమలు తామే వస్తవి.

Ants come of themselves to the place where there is sugar-cane.

Where the carcase is, the ravens will gather.

666. చెరువు నిండితే కప్పలు చేరుతవి.

When the tank fills, the frogs assemble.

667. చెవ్వాకుపోయినమ్మకు యెంతవ్యసనమో, దొరికినమ్మకు అంతసంతోషము.

The lady who found the ear-ornament was as glad as the lady who lost it was sorry.

668. చేనిలోపుట్టినబీడు యెక్కడికి పోను.

Can the waste land be taken out of the field ?

You must take the fat with the lean.

669. చేనూ కొడవలీ నీచేత యిచ్చినాను.

I have given the field and the sickle into your hands.

To hand anything over entirely to another. To give another full powers.

670. చేపపిల్లకు యీతనేర్పవలెనా.

Must you teach a young fish to swim ?

Don't teach fish to swim. (French.)

671. చేలోపత్తి చేలోవుండగానే పోలికి మూడుమూళ్లు నాకు ఆరుమూళ్లు అన్నట్టు.

While the cotton crop was still in the field, he said "Three cubits [of the cloth] for Poli and six for me."

Soon enough to cry "Chick" *when it's out of the shell.* (Scotch.)

672. చేసినపాపము చెప్పితే మానును.

Sin is removed by confession.

Confession of a fault makes half amends.

A sin confessed is half forgiven. (Italian.)

673. చేసేవి శివపూజలు, చెప్పేవి అబద్ధాలు.

His employment is the worship of Siva, but his words are lies.

Much praying, but no piety.

Beads about the neck and the devil in the heart.

జ.

674. జీతములేని నవకరు, కోపములేని దొర.

[Where] the servant [is] without pay, the master [must be] without anger.

675. జీతమూ బత్యమూ లేకుండా తోడేలు మేకలు కాస్తానన్నట్టు.

Like the wolf offering to watch the sheep without wages.

A man offering to serve without pay for the sake of dishonest gains.

676. జీవన్మృతుడు, మృతజీవుడు.

Dead while living, living while dead.

A bad man is, in the estimate of his fellow man, as little valued as if he were dead, but the good man's deeds live after he himself has left the world.

677. జీవరత్నము యిత్తడిని పొదిగితే రత్నానికి యేమిలోపము.

What does a fine ruby suffer by being set in brass?

The disgrace of putting a talented man in a mean situation attaches to the employer not to the employee.

678. జోగీజోగీ రాచుకొంటే బూడిదె రాలినది.

When two Jogis jostled against each other ashes fell [from their bodies].

Nothing is to be got out of the quarrels of the poor.

679. జ్ఞాతిగుఱ్ఱు అరటికఱ్ఱు వదలవు.

The stain of plantain [can never be effaced], the grumbling of cousins never ceases.

డ.

680. డబ్బుకువచ్చినచెయ్యి వరహాకు వస్తుంది.

The hand which touches a pice, will touch a pagoda.

A man who is dishonest in trifles will not be scrupulous in greater matters.

He that will steal an egg will steal an ox.

681. డబ్బుకూ ప్రాణానకూ లంకె.

There is a link between money and life.

683. డబ్బుయివ్వనివాడు ముందు పడవయెక్కినట్టు.

The man that did not pay his fare, got into the boat first

త.

88. తంటలమారిగుఱ్ఱముకు తాటిపట్టెగోరపం.

A vicious horse requires a comb made of Palmyra wood.

Full of splinters.

684. తగిలినకాలే తగులుతుంది.

A wounded foot is always striking against something.

685. తడకలేనియింట్లో కుక్క దూరినట్టు.

As a dog enters into a house with an open door.

Applied to property not watched.

686. తడిగుడ్డలతో గొంతుక తెగకోస్తాడు.

Cutting a man's throat with a wet cloth.

Smooth words' but hidden malice.

They scratch you with one hand and strike you with the other. (Latin.)

687. తడిశిగాని గుడిశెకట్టడు, తాకిగాని వొంగడు.

A man will not build a hut until he has been drenched, nor stoop until he has hit his head.

688. తనకాళ్లకు బందాలు తానే తెచ్చుకొన్నట్టు.

He brought fetters for his own legs.

He brings a staff to break his own head. (Scotch.)

689. తనకు అని తవ్వెడుతవుడు వుంటే, ఆకటివేళకు అరగించవచ్చును.

If you have even a Tavva (1 lb.) of bran of your own, you can eat it when you are hungry.

Store is no sore.

690. తనకొంగునవున్న రూకా తనకడుపునవున్న బిడ్డా పనికి వస్తారు.

The money tied up in your skirt and the child you have begotten will be of use to you.

691. తనచెయ్యి కాలుతుందని సవితిబిడ్డచేతితో కలియపెట్టినదట.

To save her own hand from being burnt, she stirred up the food with the hand of her fellow wife's child.

Take the chestnuts out of the fire with a cats paw.

To draw the snake out of the hole with another's hand. (Spanish,)

692. తనతలుపుతీసి పొరిగింటికిపెట్టి రాత్రిఅంతా కుక్కలుతోలుతూ కూర్చున్నట్టు.

Having taken his own door and put it on his neighbour's house, he spent the whole night in driving away the dogs.

Over generous.

Charity begins at home

693. తననీడ తనతోనే వుంటున్నది.

A man's shadow remains with himself.

The fruits of a man's actions go with him whether good or evil.

694. తనబలిమికన్నా స్థానబలిమి మేలు.

The power of the place is greater than the power of the man

695. తనవారు లోతుకు తీతురు, కానివారు కడకు తీతురు.

His own people will pull him into the depth, his enemies will pull him to the bank.

Even a enemy is to be preferred to a relative in a time of danger.

696. తప్పులువెతికేవాడు తండ్రి, ఒప్పులువెతికేవాడు ఓర్వలేనివాడు.

The man who seeks out your faults is father, but he that seeks for what is good in you is an envious person.

697. తప్పులేనివాణ్ని వుప్పులో వెయ్యమన్నాడట.

Put the faultless man in to the salt.

If you cannot ruin him in any other way, put him into the Salt Department—there, you can easily bring a charge of dishonesty against him and get rid of him.

698. తప్పులేనివారు ధరణిలో లేరు.

There is not a blameless man in the world.

There's none without a fault. (Scotch.)

Lifeless, faultless.

699. తప్పు వొప్పు దైవమెరుగును, పప్పు కూడు బాపడెరుగును.

God knows right and wrong; the Brahman knows dal and rice.

700. తలలుబోడులయితే తలపులుబోడులా.

Their heads are clean shaven, but are their thoughts clean also?

(See Vemana Book III.,375.)

701. తలాతోకాలేనికథ, ముక్కూముఖములేనిపిల్ల.

A story without head or tail, a child without nose or face.

A story without a head (Greek.)

702. తలారిపగ తలతో తీరుతుంది.

A Talari's hate ends with one's head.

703. తలుపులుమింగేవానికి అప్పడాలు లొటలొటలు.

Cakes are trifles to a man that swallows doors.

704. తల్లిఅయినా యేడవనిదీ పాలివ్వదు.

Unless the child cries, even the mother will not give it suck.

Loose nothing for asking.

Asking costs little. (Italian.)

705. తల్లి కడుపుచూచును, పెండ్లాము వీపుచూచును.

The mother will look at his belly, the wife at his back,

The mother will look to see how her son fares, the wife to see what her husband has brought home for her.

Come, but come stooping.

706. తల్లిగండము పిల్లగండము వున్నదిగాని మంత్రసానిగండము వున్నదా.

Evil may be predicted to the mother or to the child, but will any harm come to the midwife?

707. తల్లిచనిపోతే తండ్రి పినతండ్రితో సమానము.

When the mother dies, the father is equal to an uncle.

He is not so affectionate as before.

708. తల్లిచాలు పిల్లకు తప్పుతున్నదా.

Will the child (daughter) fail to follow in its mother's track?

She hath a mark after her mother.

As the old cock crows, so crows the young.

"*As is the mother so is her daughter.*" Ezekiel xvi. 44

709. తల్లిచెవులు తెంచినవాడికి ముత్తవతల్లి చెవులు వెంట్రుకమాత్రము.

The man who tears [the ornaments out of] his mother's ears, will not care a rush for the ears of his great-grand-mother.

710. తల్లికే వలపక్షము, ధరణీదేవిదే వలపక్షము.

Partiality belongs to a mother and to the earth.

A mother is partial to some of her children; the earth is unequal in its favors, bringing forth more for one than for another.

711. తల్లి దైవము, తండ్రి ధనము.

A mother is a divinity, a father a treasure.

712. తల్లిని చూచి పిల్లనూ పాడినిచూచి బఱ్ఱెనూ తీసుకోవలెను.

Look at the mother before you take the daughter; see how much milk the buffalo gives before you buy her.

713. తల్లిబంగారుఅయినా కంసలవాడు దొంగిలకమానడు.

Though the gold were his mother's, the goldsmith would not stick at stealing it.

714. తల్లిలేనిపిల్ల వుల్లిలేనికూర.

A motherless child is like a curry without onions.

715. తవిటికివచ్చినచెయ్యి ధనముకు వస్తుంది.

The hand which touches bran, will touch money.

He that will steal a pin will steal a better thing.

716. తవుడుతింటూ వయ్యారమా.

Should a man strut who lives on bran?

717. తవ్వగా తవ్వగా తథ్యం తేలుతున్నది.

By digging and digging the truth is discovered.

718. తాగనేరనిపిల్లి బోర్లదోసుకొన్నదట.

The cat which could not drink, upset the pot.

719. తాగబోతే దప్పికి లేదు, తలకు అటకలి.

Not a morsel to eat, but Atakali for his head.

Atakali is an expensive preparation used for cleansing the head.

720. తాటోటుగానికి దధ్యన్నము, విశ్వాసముకలవానికి వేణ్నీళ్లుఅన్నము.

The knave gets rice and curds, the honest man gets rice and warm water.

The more rogue the more luck.

The devil's children have the devil's luck.

721. తాడుచాలకపోతే నుయ్యి పూడ్చుమన్నట్టు.

Like ordering the well to be filled up when the rope was found too short.

722 తాడెక్కేవాణ్ణి యెందాకా యెగసనదొయ్యను.

How far can you help the man who is climbing up a palmyra tree ?

A clumsy person must be helped to the end.

723. తాతకు దగ్గ నేర్పవలెనా.

Must you teach your grandfather how to cough ?

724. తాతాచార్యులముద్ర భుజముతప్పినా వీపుతప్పదు.

If Tatachari's brand misses your shoulder, you'll catch it on the back.

Tatacahri was a wandering priest who branded his converts. If a man slipped away his shoulder, the seal caught him in the back. Not being able to evade something disagreeable.

725. తాదిన తవుడు లేదు, వారానికి వకపందిపిల్ల.

He has not even bran to eat, but he wants a pig every week.

726. తానుండేది దాలిగుంటపట్టు, తలచేవి మేడామాళిగెలు.

He lives in a pit, but dreams of castles.

His ideas are far above his position.

727. తానుపట్టినకోడికి నాలుగుకాళ్లు.

The hen he has caught has four legs.

Exaggeration.

All his geese are swans.

728. తాను దోను ద్రోవలేదు డోలు వకటి మెడను.

When there is no room for him to pass himself, he hangs a big drum round his neck.

Said of a man who tries to provide for another, when he has difficulty in managing himself.

729. తానుమింగేది తననుమింగేది చూచుకోవలెనది.

You should look what you can swallow, and what can swallow you.

Look before you leap.

730 తానే తుమ్మి తానే శతాయుష్షు అనుకొన్న

After sneezing he blessed himself saying "May you live a hundred years!"

731. తానొకటితలిస్తే దైవమొకటితలిచినది.

When he planned one thing, God planned another.

Man proposes, God disposes.

732. తాబెట్టినది ముషిణిమొక్కఅయినా చేపట్టవలెను.

What he planted although it be Strychnine he must cherish.

Mushini Mokka is the Strychnos nux vomica.

A patron must not forsake his dependent under any circumstances.

733. తాబోతే మజ్జిగలేదంటే, పెరుగుకు చీటివ్రాయుమన్నట్టు.

After being refused butter-milk when he went himself, he ordered his servant to write for curds.

After being refused a trifling request, to demand authoritatively some thing much greater.

734. తామరాకులో నీళ్లు తల్లడించినట్టు.

Like a drop of water on a lotus leaf.

A very unsettled state.

735. తాలిమి తన్నూ కాచును యెదిరినీ కాచును.

Patience will save you and your neighbour.

736. తాళ్లకు తలను చండ్లు మేకలకు మెడను చండ్లు.

Palmyra trees have teats on their heads, goats have teats (wattles) on their necks.

The Hindus call the flower stalk (spadix) of the Palmyra a teat.

Useless appendages.

737. తాళ్లపాకవారికవిత్వము కొంత, తనపైత్యము కొంత.

Part [of the book] is the poetry of Tallapakavaru, the rest is his own rubbish.

738. తా వలచినది రంభ, తా మునిగినది గంగ.

He thinks the woman he loves to be Rambha and the water he bathes in, the Ganges.

739. తింటే కదలలేను, తినకపోతే మెదలలేను.

If I eat I can't move, if don't eat I can't stir.

740. తింటేగాని రుచి తెలియదు, దిగితేగాని లోతు తెలియదు.

Without eating you can't tell the taste; without going down [into the water] you can't know the depth.

The proof of a pudding is in the eating.

741. తిండికి చేటూ నేలకు బరువూ.

He's not worth his food, and is a burden on the earth.

He is not worth his salt.

742. తిండికి తిమ్మరాజు, పనికి పోతరాజు.

He is a Timma Razu (monkey-king) at eating, and a Pota Razu (buffalo-king) at work.

As greedy as a monkey and as lazy as a buffalo.

Like the smith's dog, that sleeps at the sound of the hammer, and wakes at the crushing of the teeth.

He eats till he sweats, and works till he freezes.

743. తిండికి వచ్చినావా తీర్థానకు వచ్చినావా.

Have you come to eat or to visit the shrine?

744. తిట్టి చచ్చినవాడూ లేడు, దీవించి బ్రతికినవాడూ లేడు.

No man has ever died from cursing, or lived from blessing.

No one dies of threats. (Dutch.)

745. తిట్టితే గాలికి పోతవి, తింటే లోగా పోతవి.

The abuse which is heaped on me goes to the winds, but the food which I eat goes within.

A mean sycophant.

746. తినమరిగిన ప్రాణము అల్లాడి చచ్చినది.

The body accustomed to sumptuous living was distressed for want of food.

Applied to a man whose malpractices have heen put a stop to, but who is eagerly seeking an opportunity of renewing them.

747. తిన్నకుక్క తినిపోతే, కన్నకుక్కను పట్టి కాళ్లువిరగకొట్టినట్టు.

When the dog which had eaten [the food] ran off, he caught hold of another dog and broke its leg.

Making the innocent suffer or the guilty.

748. తిన్నయింటి వాసాలు యెన్నేవాడు.

A man that counts the rafters of his benefactor's house.

A story is told of a man who counted the rafters, &c., of a house in order that he might take possession of it and found his claim to it on this knowledge. Hence the term is applied to a person basely attempting to swindle another, who had befriended him, out of his property.

All's lost that's put into a riven dish.

Do good to a knave and pray God he requite thee not. (Danish.)

749. తిమ్మిని బ్రహ్మిని, బ్రహ్మిని తిమ్మిని చేస్తాడు.

He makes Timmi into Brahmi and Brahmi into Timmi.

He calls evil good, and good evil.

750. తియ్యగా తియ్యగా రాగము, మూలగగా మూలగగా రోగము.

The more you practise the better you will sing; the more you groan the more will your illness increase.

751. తియ్యనిరోగములూ, కమ్మనిమందులూ వున్నవా.

Are there sweet diseases, and delicious medicines?

752. తిరగమరిగినకాలూ తిట్టమరిగిననోరూ వూరకుండవు.

The feet which are wont to wander, and the mouth which is accustomed to abuse, will never be quiet.

753. తిరపతికి పోగానే తురక దాసరి అవునా.

Will a Mussalman become a Dasari by going to Tirapati?

754. తిరపతిమంగలవాడివత్తు.

Like the Tirapati barber.

Has it all his own way. Pilgrims visiting the place have to get their heads shaved, and as one man has the entire monopoly he keeps them waiting for hours, taking payment in advance and shaving a little bit of one man's head and then a little bit of another, to prevent them from going away.

755. తిరిపెపు మజ్జిగకునచ్చి పాడిబఱ్ఱెను బేరముచేసినట్టు.

Like coming to beg buttermilk, and bargaining for the milch buffalo.

756. తిలాః పాపహరా నిత్యం తలా పిడికెడు, పిడికెడు.

Sesamum seed always takes away sins, [give them] a handful a head.

757. తీగెకు కాయ బరువా.

Is the gourd too heavy for the creeper?

Applied to having a large family to support.

758. తీటపట్టినవాడు గోకుకొంటాడు.

The man with itch scratches himself.

Let him that itches scratch himself. (French.)

759. తుంటిమీద కొట్టితే పండ్లు రాలినవట.

When the man received a blow on his back, he cried out that he had lost his teeth.

Applied to inappropriate actions or words.

76). తుపాకీకడుపున ఫిరంగీ పుట్టినట్టు.

Like a cannon being born in the belly of a musket.

Great things for small

761. తుప్పర్లపసేగాని, మంత్రాలపస లేదు.

The beauty of his slobberings, not of his mantras.

762. తుమ్మితే పొయ్యేముక్కు యెన్నాళ్లు వుండును.

If your nose won't stand sneezing how long will it last?

763. తుమ్ము తమ్ముడై చెప్పును.

A sneeze warns you as a younger brother.

On the commencement of an undertaking, if any one sneezes it is considered a bad omen.

764. తురకదాసరికి యీతమజ్జిగ.

The butter-milk of a Mussalman mendicant is toddy.

Applied to pretended sanctity.

765. తురకలుకొట్టగా చుక్కకెదురా.

When a Mussalman raid is expected, is one [afraid of] facing Venus ?

Are omens observed in time of danger ?

Necessity has no law. (Latin.)

766. తురకలులేనివూళ్లో దూదేకులవాడు సయ్యదుమియ్యా.

In a village where there are no Mussalmans, the cotton cleaner is Saiyad Miyan.

He is made much of.—The *Saiyads* are the high-born descendants of Husain, grandson of Mu*h*ammad. *Miyân* is a title. The cotton cleaners are "mongrel Mussalmans." (Brown.)

767. తురకవీధిలో సన్యాశిభిక్ష.

A Sannyasi's alms in Mussalmans street.

Not the place for him to go to.

768. తులసివనములో గంజాయిమొక్క మొలిచినట్టు.

Like a hemp plant growing in the Tulasi garden.

A black sheep in the family.

769. తుళ్లే యెద్దే గోనెమోశేది.

A frisky bullock carries a good load.

A spirited man works well.

770. తూమెడు వడ్లు తూర్పారపెట్టేటప్పటికి యేదుము వడ్లు యెలుకలు తినిపోయినవి.

While he was winnowing one Tume of rice, the rats devoured five Tumes.

771. తృణము మేరువ, మేరువ తృణము.

A straw as Mount Meru, Mount Meru as a straw.

The slightest favour done to a good man is greatfully acknowledged, but a bad man forgets the greatest benefits.

772. తెగించిదానముచేస్తాను తేరా పిడికెడు అడ్లు అన్నట్టు.

I have determined on Poing liberal, bring a handful of grain.

773. తెగించి వెనకకు పోయినంత తెలివి తక్కువ లేదు.

There is no greater folly than turning back after having once ventured to run the risk.

Turning back after putting one's hand to the plough.

Fortune lost, nothing lost; courage lost; mnch lost; honour lost; more lost; soul lost; all lost. (Dutch.)

774. తెగువ దేవేంద్రపదవి.

Liberality leads to Indra's heaven.

775. తెచ్చుకొంటేభోంచెయి జగన్నాయకా, లేకుంటేవుపారకుండు జగన్నాయకా.

If you get any thing, eat it, O Jagannayaka ! if you don't get any thing, do without it, O Jagannayaka !

776. తెడ్డునాకి వుపవాసములు మాన్పినట్టు.

Like licking the ladle when you're hungry.

777. తెడ్డు వుండగా చెయ్యి కాల్చుకొన్నట్టు.

Burning his hand when he had a ladle.

To stir the rice with.

778. తెలివి తక్కువ, ఆకలి యెక్కువ.

Little sense, great appetite.

779. తెలిసేవరకు బ్రహ్మవిద్య, తెలిస్తే కూసువిద్య.

Before you know it, it's hard; when you know it, it's easy.

Everything is easy when you know it.

All things are difficult before they are easy.

780. తేనెవున్నచోట యీగలు పోగవుతవి.

Flies collect in the place where there is honey.

781. తేరగాడికి యేమిరా తెల్లజొన్న నూగు.

What does the man who gets grain for nothing care about the roughness of the ear?

782. తేరగుఱ్ఱము, తంగేడుబరికె.

A horse for nothing, a Tangedu switch.

When you ride gratis you use your cudgel well." (Brown's Tel. Dicty.)

783. తేరసొమ్ము బీరపీచు.

Property got for nothing is Bira peel.

784. తేలుకు పుట్టి చలిపురుగు అయినట్టు.

Born to a scorpion and becoming a black ant

An unworthy scion of a noble stock.

785. తేలుకు పెత్తనమిస్తే, తెల్లవార్లూ అంటపొడిచినదట.

When the scorpion was given power, it continued stinging until the morning.

Applied to the abuse of authority by evil persons.

786. తేలుకు యెవరు అపకారముచేసినారు.

Who did evil to the scorpion?

Throughly bad by nature. Injuring others without provocation.

787. తేళ్లల్లో కొండి, పాములలో పడిగ.

The sting among the scorpions, the hood among the snakes.

The worst among the bad.

788. తొంగున్న సుంకరీ తలమూటదింపు అన్నట్టు.

Like a man waking up the sleeping custom house officer to help him to put down his load.

A "green trick."

789. తొండ ముదిరి వూసరవిల్లి అయినట్టు.

The Tonda grew old, and became an Usaravilli.

Tonda is a bloodsucker (chameleon) which when old is called *Usaravilli*.

Vice growing with age.

790. తొంభైతొమ్మండ్రుగురు పోగయి తోలుచిరగపొడిచినారు.

Ninety-nine persons joined together [attacked a man, but only] succeeded in scratching his skin.

A cowardly mob.

791. తోకదొక్కిన పాములాగున లేచినాడు.

He sprang up like a serpent when its tail is trodden on.

Applied to a sudden burst of anger in any one, on his evil ways being exposed.

792. తోఁచీతోఁచనమ్మ తోఁడికోడలిచెల్లెలిపెండ్లికి పోయినదట.

A stupid woman going to the marriage of her husband's brother's wife's sister.

793. తోఁడేటిని గొఱ్ఱెలకావలి పెట్టినట్లు.

Like putting a wolf to watch the sheep.

You give the wolf the wether to keep.
To entrust the sheep to the wolf. (Latin.)
He sets the wolf to guard the sheep. (Italian.)

ద.

794. దండమయ్యా బాపనయ్యా అంటే, మీతండ్రినాటిపాతబాకీ యిచ్చిపొమ్మన్నాడట.

When the Sudra saluted the Brahman, the latter in return asked him to pay an old debt due by his father.

Rudeness in return for civility.

795. దండులోకి పోతే, రెంట్లో వకటి.

If you go to war it will be one out of two.

Either victory or defeat.

796. దగ్గితే నిలవనిముక్కు తుమ్మితే నిలుచునా.

Will the nose that can't stand a cough bear a sneeze?

797. దగ్గిరికి పిలిచి దాసరీ నీకన్ను లొట్టఅన్నట్లు.

Beckoning to a religious mendicant and then telling him that one of his eyes is hollow.

Leading a person to suppose you wish to confer a benefit on him, and then insulting him.

798. దయగలమొగుడు దండుకుపోతూ, రోలుతీసి రొమ్మునవేలవేసి పోయినాడట.

When the kind husband went to the wars, he hung the mortar round his wife's neck.

Said ironically of a bad husband cruel to the last.

799. దయ్యపు కంటికి పేలగింజ రోగము.

In the eye of a devil, parched grain is evil.

800. దరిద్రుడు తలకడుగపోతే, వడిగండ్లవాన వెంబడే వచ్చినది.

When the poor man was about to anoint his head, it began to hail.

Difficulties always attend an unfortunate person.

He who is born to misfortune stumbles as he goes, and though he fall on his back will fracture his nose. (German.)

801. దాగపోయినచోట దయ్యాలు పట్టుకొన్నట్లు.

The devils caught him in the place he went to hide in.

One ill calls another. (Italian.)

802. దాగబోయి తలారి యింటో దూరినాడట.

He went to hide and entered the house of the village watchman.

To run into the Lion's mouth.

To break the Constable's head and take refuge with the Sheriff. (Spanish.)

803. దాసరితప్పు దండముతో సరి.

The crime of a Dasari is excused with an apology.

804. దాసరిపాటకు ముష్టిముజరా.

For the song of a Dasari an alms is the payment.

All that his singing's worth.
Small payment for bad work.

805. దాసరిపాట్లు పెరుమాళ్లకు యెరుక.

The troubles of a Dasari are known only to Perumal.

806. దాసరివా జంగమవా అంటే, ముందరివూరికొద్దీ అన్నాడట.

When a mendicant was asked whether he was a Dasari or a Jangam (i. e. a follower of Vishnu or of Siva), he replied "O! that depends on the next village."

A time server.

807. దాసీకొడుకయినా కాసుగలవాడు రాజు.

A man with money is a king, though he be the son of a slave girl.

808. దిక్కులేనివారికి దేవుడే దిక్కు.

God is the help of the helpless.

God is where He was.

809. దినగండము వెయ్యేండ్లు ఆయుస్సు.

Daily danger of death, but duration of life a thousand years.

Snakes are believed to live thousand years if they do not meet with a violent death.

Applied to a man always in danger of losing his situation.

810. దినము మంచిదని తెల్లవార్లూ దొంగిలినట్టు.

Trusting to the "lucky day," the thief let the dawn overtake him.

811. దివిటీక్రింది దీపము.

A lamp under a torch.

One insigniftcant before the other.

812. దివ్వెలేనిగూడువలె వున్నది.

Like a niche without a lamp in it.

The reality wanting.

813. దిసమొలవాడా కాళ్లకట్టువానికి కప్పుమన్నట్టు.

Like saying "O naked man! cover him lying at your feet.

814. దిసమొలవాడిదగ్గిరకు దిగంబరుడు వచ్చి బట్టఅడిగినట్టు.

Like one naked man asking another naked man for a cloth.

815. దీపముముడ్డిక్రింద చీకటి.

It is always dark underneath a lamp.

Roguery hides under the judgment seat.

816. దీపము వుండగానే చక్కపెట్టుకోవలసినది.

Put all things in order while the lamp is yet burning.

Make good use of your opportunities.

817. దుక్కిటెద్దు దేశాంతరము వెళ్లినట్టు.

Like the ox being away when wanted for the plough.

Absent when most wanted.

818. దున్నకచల్లితే, కొయ్యకపండినది.

When the field was sown without being ploughed it yielded without being reaped.

i.e. it yielded nothing.

If you neglect the use of means you cannot expect good results.

819. దున్నపోతు యీనినదంటే, దూడను కట్టివేయుమన్నట్టు.

When one said "The male buffalo has calved," the other replied "Then tie up the calf."

820. దున్నబోతే దూడలలోను, మేయబోతే ఆవులలోను.

When [wanted for] ploughing, it goes among the calves; when grazing, it goes with the cows.

The best at eating, the worst at working.

821. దున్నేరోజులలో దేశంమీద పోయి కోతరోజులలో కొడవలిపట్టుకొని వచ్చినాడట.

In the ploughing season he went about the country, and at harvest time he came with his sickle.

822. దుర్మార్గమునకు తండ్రి బద్ధకము.

Idleness is the father of vice.

Idleness is the root of all evil.

Idleness is hunger's mother, and of theft it is first brother. (Dutch.)

823. దూడ కుడిచినట్లా దుత్తలో పడ్డట్లా.

Is it that the calf has sucked, or that the milk has fallen into the pail?

In either way beneficial.

824. దూడ కుడిస్తేగాని, ఆవు చేపదు.

Unless the calf sucks, the cow will not let milk into her udder.

825. దూరపు కొండలు నునుపు, దగ్గిరికిపోతే రాళ్లూగుండ్లు.

Mountains are smooth at a distance, but rugged when near.

"T'is distance lends enchantment to the view,
And robes the mountain in its azure hue." Campbell.

826. దెబ్బకు దయ్యమూ సహా అడలుతుంది.

A devil even takes fright at a blow.

Strong measures will set things to right.

827. దేవుడు యిస్తాడుగాని, వండి వార్చి వాతకొట్టుతాడా.

God gives [food] but does He cook and strain it and put it in the mouth?

God gives every bird its food, but does not throw it into the nest. (Danish.)

828. దేవుడిచ్చునేగాని తినిపించునా.

God will give, but will He put the food in your mouth?

God helps those who help themselves.

829. దేవుడు వరమిచ్చినా పూజారి వరమివ్వడు.

Although God grants a boon, yet the priest will not give it.

830. దేహము నీరుబుగ్గవంటిది.

The body is like a water bubblle.

Frail and transitory,

831. దొంగకు అందరిమీద అనుమానమే.

The thief suspects every one.

A thief thinks every man steals. (Danish.)

832. దొంగకు తలుపుతీసి దొరను లేపేవాడు.

He opens the door for the robber and then awakes his master.

A double dealing rascal.

833. దొంగకు దొంగబుద్ధి, దొరకు దొరబుద్ధి.

A thief has a thief's thoughts, a gentleman has a gentleman's thoughts.

834. దొంగను తేలు కుట్టినట్టు.

Like a robber stung by a scorpion.

A man does not cry out when he suffers from his own folly.

835. దొంగను దొంగ యెరుగును.

A thief is known by a thief.

A thief knows a theief, as a wolf knows a wolf.

836. దొంగను పుట్టించినవాడు మతిభ్రష్టును పుట్టించకమానడు.

He that created a knave will not fail to create a dupe.

A fool only is cheated.

837. దొంగలుకొట్టిన ఆరుమాసములకు కుక్కలు మొరిగినవి.

The dogs barked six months after the robbery.

838. దొంగలుతోలినగొడ్డు ఏ రేవున దాటినా వకటే.

It matters not which ford was crossed by the stolen ox.

When one suffers a loss the cause matters little.

839. దొంగవాకిట మంచము వేసినట్టు.

Putting your bed in the yard of a thief's house.

To watch his doings.

Outwitting a crafty man.

840. దొంగవాడిపెండ్లాము ఎప్పుడూ ముండమోపే.

A thief's wife is always a widow.

She is always in danger of becoming one.

841. దొంగిలబోతే మంగలము దొరికినది.

When he went to steal, he only got an earthen dish.

Disappoinment in evil designs.

842. దొడ్డెడుగొడ్లను దొంగలు తోలుకొనిపోతే గొడ్డుగేదె శ్రీమహాలక్ష్మి అయినది.

After the whole of the cattle bad heen stolen from the shed, the barren buffalo became [as valuable as] Sri Maha Lakshmi.

843. దొరలుయిచ్చినపాలుకన్నా ధరణియిచ్చినపాలు మేలు.

The share given by the earth is better than that given by the government.

Free lands are better when fertile, than shares of grain allotted by government.

ధ.

844. ధనియాలజాతి.

The coriander-seed-caste.

Said of Komatis because treating a Komati roughly is the only way of dealing with him, as rubbing the coriander-seed before it is sown is the only way of making it sprout.

845. ధర్మపురిలో దొంగిలించబోతూ ధార్వాడలోనుంచి వంగుకొని పోయినాడట.

The thief going to rob in Dharmapuri went crouching from Dharwada (Dharwar.)

846. ధీరుడయినా కావలె, దీనుడయినా కావలె.

You must get a hero or a beggar (for a husband).

847. ధైర్యములేనిరాజు, యోచనలేనిమంత్రి.

A king without courage, a minister without judgment.

న.

848. నంది అంటే నంది, పంది అంటే పంది.

If he says it's Nandi, it is Nandi; if he says it's a pig, it is a pig.

Said to the power of a great and unjust man.

849. నంబీ, తంబళీ, నాగుబాము, చెవులపిల్లి ఎదురైతే చేటు వస్తుంది.

If you meet a Nambi, a Tambali, a cobra da capello, or a hare, it will be worse for you.

850. నక్క గూసి పిల్లలకు దోవ తెచ్చును.

The jackal howls and brings evil upon its whelps.

851. నక్కనుచూచినవాడెల్లా వేటకాడే.

Every one who sees a Jackal hunts it.

852. నక్కయెక్కడ, దేవలోకమెక్కడ.

Where is the Jackal? where is heaven?

What prospect has the jackal of entering heaven?
A hopeless idea.

853. నక్కలుయెరగని బొక్కలూ, పాములుయెరగని పుట్టలూ వున్నవా.

Are there holes unknown to jackals, or anthills to snakes?

854. నట్టేట పుట్టి మునిగినట్టు.

Like a basket boat sinking in the middle of the river.

A break down half way, in any business.

855. నడమంత్రపు సిరి, నరాలమీద కురుపు.

A fortune obtained in middle age is like a boil on the sinews.

It spoils a man.

856. నత్తగుల్లలన్నీ వకరేవున, ముత్యపుచిప్పలన్నీ వకరేవున.

Comman oysters are all in one spot, and pearl oysters all in another.

857. నమలకూడని నారికేళము.

A cocoanut which cannot be chewed.

A difficult business.

858. నలపాకముభీమపాకముగా వున్నది.

It is like the cooking of Nala and Bhima.

Said ironically of a bad cook.

859. నవాబుసాతుల్లాఖాన్ అవ్వనాటిది.

Of the days of Nawab Sadat-ullah *Kh*an's grand-mother.

As old as the hills.

860. నవ్వచెప్పేవాడు చెడజెప్పును, యేడవచెప్పేవాడు బ్రతకచెప్పును.

He who speaks to make you laugh, speaks to your ruin; he who speaks to make you weep, speaks to your profit.

A friend's frown is better than a fool's smile.

861. నవ్వు నాలుగందాలనష్టకారి.

Silly laughter produces much harm.

Laughter is the hiccup of a fool.

862. నవ్వేఆడదాన్ని యేడ్చేమొగవాణ్ని నమ్మరాదు.

A laughing woman and a crying man should not be trusted.

863. నా కోడి కుంపటీ లేకపోతే యెలాగు తెల్లవారుతున్నది.

If it were not for my cock and chafing-dish, how would the world go round?

A story is told of an old woman who fancied that the crowing of her cock woke the whole village, and that all the inhabitants were dependent on her for fire.

Daylight will come, though the cock does not crow. (Danish.)

864. నా చేతిమాత్ర వైకుంఠయాత్ర.

The pill in my hand, [will take you on] a pilgrimage to Vaikun*t*ha.

Said jokingly to a quack.

Bleed him, and purge him; if he dies, bury him. (Spanish.)

865. నాడువుంటే నవాబుసాయెబు, అన్నమువుంటే అమీరుసాయెబు, బీదపడితే ఫకీరుసాయెబు, చస్తే పీరుసాయెబు.

If he has a country, Nawab Sa*h*ib; if he has food, Amir Sa*h*ib; if he becomes poor, Fa*k*ir Sa*h*ib; When he dies, Pir Sa*h*ib.

The Mussulman sticks to his title of Sahib under all cricumstances.

866. నాయింటికి నేనే పెద్దను, పిల్లికి పెట్టరా పంగనామము.

I am the head of my house, I order you to put a Panga-namam on the cat's face.

The folly of a mean man in power.

867. నాలికా నాలికా వీపుకు దెబ్బలు తేకు.

O Tongue! Tongue! don't bring strokes on my back.

The tongue talks at the head's cost.

Let not the tongue utter what the head must pay for. (Spanish.)

868. నా వేలుపుచ్చుకొని నా కన్నే పొడిచినావా.

Have you poked my eye with my own finger?

To confute a man's reasoning with his own arguments.

869. నిండు కుండ తొణకదు.

A full pot will not spill.

True learning is humble.

Empty vessels give the greatest sound.

Deep rivers move in silence, shallow brooks are noisy.

870. నిజమాడితే నిష్ఠురము.

If you tell the truth [it causes] annoyance.

Truth is bitter food. (Danish.)

871. నిజము నిలకడమీద తెలుసును.

Truth will be known in time.

Truth is the daughter of time.

Time brings the truth to light. (Greek.)

872. నిద్రపోయ్యేవాణ్ని లేపవచ్చునుగాని, మేలుకొన్నవాణ్ని లేపకూడదు.

You can wake a person who is asleep, but not one who is awake.

None so deaf as those who won't hear.

None so blind as those who won't see.

873. నిన్న కుప్ప నేడు అల్లు.

Yesterday there was a heap [of cut corn], to day there is *Allu* [thrashed].

Sudden advancement, speedy progress.

Yesterday a cowherd, to-day Cavalier. (Spanish.)

874. నిన్న వున్నవారు నేడు లేరు.

They who yesterday were to-day are not.

The uncertainty of life.

To-day stately and brave, to-morrow in the grave. (Danish.)

875. నిప్పుకూ నీళ్లకూ వుండే స్నేహము.

The friendship existing between fire and water.

They agree like cats and dogs.

876. నిప్పుకొట్టితే రెండు అవునుగాని, నీళ్లుకొట్టితే రెండు అవునా.

If yot cut fire it will be divided, but if you cut water will it divide?

Inseparable friendship.

They are finger and thumb.

877. నిప్పుముట్టనిదీ చెయ్యి కాలదు.

Don't touch fire, and your hand won't be burnt.

Don't play with the bear if you don't want to be bit. (Italian.)

878. నిలకడలేనివానిమాట నీళ్లమూట.

The word of an unstable man is a bundle of water.

A fool's speech is a bubble of air.

879. నిలుచుండడానకు జాగా దొరికితే, కూర్చుండడానకు అప్పుడే దొరుకుతున్నది.

If you get a place to stand in, you will soon be able to get room to sit in.

Give me a seat, and I will make myself room to lie down. (Spanish.)

880. నీరు నీరువంకనే పారుతున్నది.

Water runs towards water.

Men haste to help those of their own caste, &c.

881. నీరు పల్లమెరుగును, నిజము దేవుడెరుగును.

Water finds the low ground, God knows the truth.

882. నీళ్లు మూటకట్టినట్టు.

Tying up water in a bundle.

He draws water with a sieve.

883. నూటికి పెట్టి కోటికి గొరిగించేవాఁడు.

One who feeds a hundred and shaves (i. e. plunders) a crore.

884. నూటికి పొడిచి శెలగో అనేవాఁడు.

He kills a hundred and cries "Selaga!"

Selaga is a term used in counting or measuring, signifying the completion of a lot of one hundred.

Said of a great hero.

885. నూరు అయ్యేవరకు నన్ను కాపాడితే, నూరు అయినవెనక నిన్ను కాపాడుతాను.

Save me up to a hundred, and after that I will support you.

Money's advice.

Take care of the pence, the pounds will take care of themselves.

886. నూరు కాకులలో వక కోకిల యేమి చెయ్యగలదు.

Among a hundred crows, what could a single cuckoo do?

What can one good man do among so many bad men?

887. నూరుమంది గుడ్డివాండ్లు పోగయి వక పాడునూతిలో పడ్డట్టు.

Like a hundred blind men falling into a well.

An ignorant assemblage.

888. నూరుమంది మొండిచేతులవాండ్లు పోగయి వకగొడ్డుగేదెను పాలు పితకలేకపోయినారు.

A hundred fingerless people together could not milk a barren buffalo.

A thing in every way impossible.

889. నూరుమాటలు వకవ్రాతకు యీడు కావు.

A hundred words are not equal to one writing.

890. నెత్తిమూటకు సుంకమడిగినట్టు.

Like demanding duty for a bundle carried on the head.

891. నెమలికంట నీరు కారితే వేటగానికి ముద్దా.

If the peacock shed tears, will the hunter's heart be moved?

892. నేతికుండ నేలబెట్టి పట్టికుండవుట్టిమీద పెట్టేవాడు.

A man that puts the pot of ghi on the floor, and the empty pot in the sling.

The eye is blind if the mind is absent. (1talian.)

893. నేతికూన చేతబూని నిచ్చెనయెక్కినట్టు.

Mounting a ladder with a jar of ghi in one's arms.

894. నొసటవ్రాసినవ్రాలకన్నా, నూరేండ్లుచింతించినా యేమీ లేదు.

Though you think for hundred years you will get no more than has been written on your forehead.

895. నొసటవ్రాశినవ్రాలు తప్పవు.

The writing written on the forehead never fails.

Hindus believe that their fate is mysteriously written by the creator's hand in the sutures of the skull.

ప.

896. పంచాంగములు పోతె నక్షత్రములు పోవా.

If the almanacks are lost, do the stars go also?

Can the original source not be applied to when that derived from it has been lost?

897. పండు జారి పాలల్లో పడ్డట్టు.

The fruit slipped, and fell into the milk.

Happy go lucky.

898. పందికేలరా పన్నీరుగిండి.

What can a pig do with a rose water bottle?

899. పగటిమాటలు పనికి చేటు, రాత్రిమాటలు నిద్రకు చేటు.

Talking in the day time spoils one's business; talking in the night time spoils one's sleep.

900. పడిశెము పదిరోగాలపెట్టు.

One cold in the head is as bad as ten diseases.

901. పడుచులకాపరం, చితుకులమంట.

A house full of young girls, and a fire of little twigs.

Difficult to manage.

902. పనిలేనిమంగలి పిల్లితల గొరిగినాడట.

The barber without work shavedthe c at's head.

A man pretending to be fully employed.

903. పనిలేనిమాచకమ్మ పిల్లిపాలు పితికినదట.

The jade who had nothing to do milked the cat.

904. పయిపడ్డమాటా, మడిపడ్డనీళ్లూ పోతవా.

Will an accusation[be forgotten],will water which falls in a banked field escape?

Throw much dirt, and some will stick.

An ill wound may be cured, but not an ill name.

905. పరువిచ్చి పరువు తెచ్చుకో.

Give honor, get honor.

906. పక్షిమీద గురిపెట్టి, మృగమును వేసినట్టు.

He aimed at the bird and shot the deer.

He fired at the pigeon and he killed the crow.

907. పాడిందేపాడరా పాచిపండ్లదాసరి.

Sing again what you have sung, O Dasari with dirty teeth.

Said to an ignorant impostor.

Give the piper a penny, and two pence to leave off.

908. పాడువూళ్లోపొగిడేవారు లేరు, నాకు నేనే పొగుడుకొంటానన్నాడట.

He said "In the ruined village there is no one to praise me, so I praise myself."

Your trumpeter's dead, and so you trumpet yourself.

909. పాతదొంగ వక్క రోజున దొరకకమానడు.

The old thief will be one day caught.

910. పాముకాళ్లు పామునకెరుక.

The snake only knows where its feet are.

The Hindus believe that a snake has feet, though they are invisible.

A man knows his own business best.

911. పాముతో చెలిమి, కత్తితో సాము.

Friendship with a snake, fencing with a sword.

A dangerous game to play.

912. పాములలో మెలగవచ్చునుగాని, స్వాములలో మెలగకూడదు.

You may walk among snakes, but keep clear of Vaish*n*ava priests.

913. పాయసములో నెయ్యి వలికినట్టు.

Like the ghi falling into the milk pudding.

When a pot of ghi slipped from a woman's hand, it fortunately fell into a pudding.

He is like a cat, he always falls on his feet.

914. పారేచీమ చప్పుడు వినేవాడు.

A man who hears the noise of a creeping ant.

As wary as a blind horse.

He is so wary that he sleeps like a hare with his eyes open.

915. పాలబుట్టితేమాత్రము మేలుగుణము కలుగునా.

Does every thing that comes from milk possess good qualities?

Good qualities are not always possessed by people of high birth.

916. పాలల్లో పంచదార వొలికినట్టు.

Like sugar droped into milk.

917. పాలును చూడనా భాండాన్ని చూడనా.

Are we to look at milk or at the pot.

The jewel is not to be valued for the cabinet.

918. పాలుపోసి పెంచినా పాము కరవకమానదు.

Although you feed a snake with milk, it will not refrain from biting you.

919. పాలకుడిచి రొమ్మేగుద్దినాడు.

He sucked the milk, and struck the breast.

920. పిండి యెంతో నిప్పటి అంతే.

The cake will be according to the flour.

Payment in proportion to work. Results according to labour.

921. పిచ్చికమీద బ్రహ్మాస్త్రమా.

Are you to attack a sparrow with a Brahmastra?

He takes a spear to kill a fly.

922. పిట్ట కొంచెము కూత ఘనము.

A little bird with a great cry.

A little man sometimes casts a long shadow. (French.)

A little dog, a cow without horns, and a short man are generally proud. (Danish.)

923. పిట్టాపిట్టాపోరు పిల్లి తీర్చినట్టు.

Like the cat settling the dispute between two birds.

By eating them both up. (See Telugu Panchatantra, page 94.)

924. పిరికిబంటుకు తుమ్మాస్థ.

A cowardly soldier is stopped by a sneeze.
Ready for any excuse.

925. పిలవని పేరంటము చెప్పనివక్కపొద్దు.

Attending a feast to which you are not invited, a fast you are not asked to observe.
Fiddlers' dogs and flees come to a feast uncalled. (Scotch.)

926. పిల్లకాయలకూ పీటకోళ్లకూ చలి లేదు.

Children and the legs of a stool do not feel the cold.
To a child all weather is cold.

927. పిల్లగలవాడు పిల్లకు యేడిస్తే, కాటివాడు కాసుకు యేడ్చినాడు.

When the father cried for his child, the sexton cried for his money.
Crows bewail the dead sheep and then eat them.

928. పిల్లి కండ్లుపోగోరును, కుక్క పిల్లలుకలగకోరును.

The cat wishes to see your eyes out, and the dog wishes to see you have children.
Both will then be well fed. (Cp. Phillips' Missionary's Vade Mecum, p. 250 f.)

929. పిల్లి కండ్లుమూసుకొని పాలుతాగుతున్న యెవరూ యెరుగరని యెంచుకొన్నట్టు.

Like a cat shutting her eyes, and fancying that no one could see her drinking the milk.

930. పిల్లికి చెలగాటము యెలికకు ప్రాణసంకటము.

Sport to the cat, death to the rat.
What is sport to the cat is death to the mouse. (German.)
What is play to the strong is death to the weak. (Danish.)

931. పిల్లిబ్రహ్మహంత.

Kill a cat, kill a Brahman.

932. పుచ్చకాయదొంగ అంటే, భుజముతడిమి చూచుకొన్నాడట.

When [some one] called out "Robber of the water melon," he felt his shoulders.

Guilty conscience.

933. పుట్టనిబిడ్డకు పూసలుకట్టినట్టు.

Tying beads round an unborn child.

Don't reckon your eggs before they are laid. (Italian.)

934. పుట్టనిబిడ్డకు పేరుపెట్టుతాడు.

Giving a name to an unborn child.

To celebrate the triumph before the victory. (Latin.)

935. పుట్టినసాటిబుద్ధి పుడకలతోగాని పోదు.

The faggots of the funeral pile alone remove the [evil] qualities with which a man is born.

What belongs to nature lasts to the grave. (Italian.)

936. పుట్టినయిన్నాళ్లకు పురుషుడు యజ్ఞముచేసెను.

After living for so many years the man performed a sacrifice.

Good luck comes at last.

Fortune knocks once at least at every man's gate.

Fortune is like the market, where if you bide your time, the price will fall.

937. పుట్టెడాముదముపట్టించుకొని పొర్లాడినా అంటేదే అంటునుగాని అంటనిది అంటదు.

Although a man besmear himself with a candy of castor oil and roll (among the grain) only what sticks, will stick to him—what does not, won't.

A man can only obtain that which his destiny has prepared for him.

Every man hath his lot.

No butter will stick to his bread.

938. పుణ్యానికి పుట్టెడిస్తే, పిచ్చుకుంచమని పోట్లాడినట్టు.

When a man was given a Pu*tti* of corn he complained of short measure.

Look not a gift horse in the mouth. (Latin.)

939. పునుగుచట్టము పిండినట్టు.

Like squeezing an empty civet bag.

You cannot get blood out of stone.

940. పులిగాడికి గిలిగాడు.

A ruffian even has his bugbear.

941. పులి నాకి విడిచినట్టు.

The tiger licked him and left him.

A marvellous escape.

942. పులిని జూచి నక్క వాతపెట్టుకొన్నట్టు.

The jackal branded himself with spots like a tiger.

Vulgar display.

Apeing one's superiors.

943. పులిపక్కను జోరీగ వున్నట్టు.

Like a gadfly on a tiger's side.

A safe refuge.

944. పులిపిల్ల పులిపిల్లే, మేకపిల్ల మేకపిల్లే.

A tiger-cub is a tiger-cub, a kid is a kid.

Cat after kind.

945. పులిమీసముపట్టుకొని వుయ్యాలవూగినట్టు.

Like taking hold of a tiger's mustaches and swinging one's self.

A rash enterprise.

946. పూచినపూలెల్లా కాయలయితే, భూమిపట్టడానకు స్థలము వుండదు.

If all the flowers which blossom should become fruit, there would be no room in the earth for them.

947. పూటకూళ్లమ్మ పుణ్యమెరగదు.

The cateress has no conscience.

Said of the women who provide meals to travellers, and give them wretched food.

948. పెండ్లిసందట్లో బొట్టుకట్టమరిచినాడట.

In the bustle of marriage he forgot to tie on the Bo*tt*u.

949. పెట్టితే తింటారుగాని, తిట్టితే పడేవారు లేరు.

If you feed, [people] will eat ; but if you abuse none will bear it.

950. పెట్టినవానికి తెలుసును నిక్షేపము.

The treasure is known to the man who buried it.

951. పెట్టినవారికి పుట్టినదే సాక్షి, పెట్టనివారికి పుట్టనిదే నిజము.

The alms received witness to those who give; those who gave not, truly do not receive.

If the charitable become poor, they will not ask for help in vain; but the uncharitable will obtain nothing.

952. పెట్టు చుట్టము, పొగడు భాగ్యము.

Entertainments [bring] relations, flattery [brings] fortune.

While the pot boils friendship blooms. (German.)

953. పెదిమకుమించినపల్లు, ప్రమిదకుమించినవత్తి.

A tooth projecting beyond the lip, a wick too big for the oil dish.

Said of an impertinent person.

He is on the high ropes.

954. పెదిమదాటితే, పెన్న దాటుతున్నది.

If it passes your lips it will go over the Penna river.

A secret revealed spreads quickly abroad.

Three may keep counsel if two be away.

Two eyes, two ears, only one mouth. (German.)

955. పెద్దపులియెదటనయినా పడవచ్చును గాని, నగరివారియెదట పడరాదు.

You may face a royal tiger but you should not face a government official.

956. పెద్దలతో వాదు, పెతరులతో పొందు.

Disputing with the aged [is as wrong as] keeping company with ghosts.

957. పెన్నదాటితే, పెరుమాళ్లసేవ.

When we have crossed the Penna we can visit Perumal.

958. పెరటిచెట్టు మందుకు రాదు.

The tree in the back yard won't do for medicine.

That which is near is not valued.

Far fetch'd and dear bought is good for ladies.

A cow from afar gives plenty of milk. (French.)

959. పెరుగుట విరుగుటకొరకే.

To grow is but to be broken.

Ruin follows speedy exaltation.

Fortune and glass soon break, alas! (Dutch.)

960. పేగుచుట్టమా, పెట్టుచుట్టమా.

Is he a blood relation, or a dinner relation?

A table friend is changeable.

961. పేదవానికోపము పెదవికిచేటు.

When a poor man is angry, he only bursts his own lips.

Anger without power is folly. (German.)

Anger makes a rich man hated, and a poor man scorned.

962. పేరుగంగానమ్మ, తాగబోతే నీళ్లులేవు.

Your name is Mother Ganga, but when I want a drink I find you have no water.

Where you think there are flitches of bacon there are not even hooks to hang them on. (Spanish.)

963. పొట్టి గట్టి, పొడుగు లొడుగు.

Short and strong, tall and weak.

A short man needs no stool to give a great lubber a box on the ear.

964. పొట్టిపోతరాజుకొలువు.

The service of Potti Pota Razu.

A worrying fellow, of whom it is said that when his followers went behind him, he abused them for treating him as their (Pariah) guide; when they went before him, he accused them of acting as if they were his superiors; and when they travelled at each side of his palankin, he reprimanded them for daring to place themselves on an equality with himself.

965. పొట్టివానికి పుట్టెడు బుద్ధులు.

A short man has a Putti of wisdom.

966. పొత్తులమగడు పుచ్చిచచ్చెను.

The joint-husband was neglected and died.

The ass that is common property is always the worst saddled. (French.)

967. పొదుగుకోసి పాలు తాగినట్టు.

Like cutting the udder, and drinking the milk.

Ruining one's self by ambition.

968. పొయ్యిఅరిస్తే బంధువులు, కుక్కలుకూస్తే కరవు.

If the fire place cries out (i.e. if the wood sings), relations [are coming]; if the dogs bark, a famine[may be expected].

Let us have florins and we shall find cousins. (Italian.)

969. పొయ్యిఊదినమ్మకు బొక్కెడయినా దక్కదా.

Will she who blows the fire not even get a mouthful?

He is a very bad manager of honey who leaves nothing to lick off his fingers. (French.)

He who manages other people's wealth dees not go supperless to bed. (Italian.)

970. పొరిగింటి చూడరా నా పెద్దచెయ్యి.

See how liberal I am in my neighbour's house!

It is easy to be generous out of another man's purse. (Danish.)

Broad thongs are cut from other men's leather. (Latin.)

971. పొరుగు పచ్చగావుంటే, పొయిలో నీళ్లుపోసుకొన్నట్టు.

When his neighbour prospered he poured water on his own hearth.

To lose one eye that you may deprive another of two. (Spanish.)

972. పోయినకంటికి మందువేస్తే, వున్నకన్ను వూడ్చుకొనిపోయినది.

When he applied medicine to his bad eye, the sight of the other eye was lost.

973. పోరానిచోట్లకు పోతే రారానినిందలు రాకమానవు.

If you go where you ought not, you will not escape scandal.

974. పోరు నష్టి పొత్తు లాభము.

Strife is loss, friendship is gain.

Where there are friends there is wealth. (Latin.)

975. ప్రసూతివైరాగ్యము, పురాణవైరాగ్యము, శ్మశానవైరాగ్యము.

Three causes of transient repentance, viz, the pains of travail, the effects of preaching, and the sight of death.

The chamber of sickness is the Chapel of devotion.

Vows made in storms are forgotten in calms.

976. ప్రాణము పోయినా, మానముదక్కించుకోవలెను.

Though you lose your life, you must preserve your honor.

977. ప్రాణముపుండేవరకు భయము లేదు.

As long as life remains, there is no fear.

Until the destined period of life has come to a close death need not be feared.

While there is life there is hope

978. ప్రీతితో పెట్టినది పిడికెడే చాలును.

If given with love, a handful is sufficient.

979. ప్రీతిలేనికూడు పిండాకూటితో సమము.

Food given without affection, is food offered to the dead.

బ.

980. బగబగమనువాని పంచనుండవచ్చునుగాని, నాలిముచ్చునట్టింట నుండరాదు.

You may live in the verandah of a hot-tempered man's house but you should not dwell in the middle of the house of a man who conceals his resentment.

981. బట్టతలలకూ మోకాళ్లకూ ముడివేసినట్టు.

Like tying bald heads and knees in a knot.

Said of a very cunning person.

982. బట్టప్పు పొట్టప్పు నిలవదు.

Debts for food and clothing do not remain long unpaid.

983. బడేసాయబు జోశ్యులూ తొలియేకాదశి యెన్నడు.

Like asking Bade Sahib the astronomer on what day the feast of Toli Yekadasi would fall.

Asking a man something which he cannot possibly answer.

984. బఱ్ఱె చస్తె పాడి బయటపడుతుంది.

When the buffalo dies, it comes out how much milk she gave.

985. బఱ్ఱెదూడవద్దా పాతఅప్పులవాడివద్దా వుండరాదు.

You should not stay near a young buffalo, or an old creditor.

986. బలవంతమాఘస్నానము.

Forced bathing in Magha.

The mornings of the month Magha (January-February) are cold.

A disagreeable duty.

987. బలవంతునిసొమ్ముగాని బాపడిసొమ్ము కాదు.

Property is the strong man's not the poor Brahman's.

Might overcomes right.

988. బహునాయకం, బాలనాయకం, స్త్రీనాయకం.

Having many leaders, having a youthful leader, having a female leader.

Said of a people, an army, &c.

989. బాధకు వకకాలము, భాగ్యానికి వకకాలము.

A time for misfortune, a time for fortune.

990. బాపనవానికొలువూ తెల్లగుఱ్ఱపుకొలువూ కొలువకూడదు.

You should not serve a Brahman or a white horse.

There is no end to your labour.

991. బావమరిది బ్రతక కోరును, దాయాది చావ కోరును.

Your wife's brother will wish you to live, your paternal relatives will wish you to die.

When a Hindu dies his widow is supported by her relatives, and his portion of the family property goes to his relations on the father's side.

992. బావా నీభార్య ముండమోసినదోయి అంటే, మొర్రో అనియేడ్చినాడట.

When his brother-in-law said to him, "O brother-in-law! your wife has become a widow," he cried bitterly.

Said of a blockhead.

993. బావిలోతు చూడవచ్చునుగాని, మనస్సులోతు చూడకూడదు.

You can see the depth of a well, but not of the mind.

No one can see into another further than his teeth. (Danish)

994. బిడ్డనువేసి లోతుచూచినట్లు.

Like throwing a child into a well to find out the depth.

995. బిడ్డ యెదిగితే కుండ యెదుగును.

As the child grows, the pot grows.

i.e. It eats more.

A growing youth has a wolf in his belly.

996. బురదగుంటలో పందిసామెత.

Like a pig in the mire.

997. బుర్రకు వకగుణము, జిహ్వకు వకరుచి.

Every head has its idiosyncrasy, and every tongue its taste.

All tastes are tastes. (Italian.)

There is no disputing of tastes, appetites, and fancies.

998. బూడిదలో పోసినపన్నీరు.

Like sprinkling rosewater on ashes.

Wanton waste.

999. బెల్లమువుండేచోట యీగలు ముసురుతున్నవి.

In the place where there is molasses flies swarm.

Daub yourself with honey, and you will be covered with flies.

1000. బొంకరా బొంకరా పోలిగా అంటే, టంగుటూరిమిరియాలు తాటికాయలంతేసి అన్నాడట.

"Go on with your lies Poliga," said one, "The *Tanguturu* pepper is as big as Palmyra fruit," he replied.

He may lie boldly who comes afar. (French.)

1001. బొంతకుట్టుకున్నవాడు కప్పుకోలేడా.

Can he who has sewn himself a quilt, not cover himself with it.

1002. బ్రతకనిబిడ్డ తెగబారెడు.

The dead infant is always a fine child.

Thought more of when dead than when living.

Far folks fare well, and fair children die.

1003. బ్రహ్మవ్రాసినవ్రాలు తిరుగునా.

Will the writing written by Brahma fail?

1004. బ్రహ్మాస్త్రానికి తిరుగు లేదు.

There is no turning to a Brahmastra.

Said of anything which is irresistible.

1005. బ్రాహ్మణునిచెయ్యి యేనుగతొండమూ వూరకుండవు.

A Brahman's hand and an elephant's trunk are never quiet.

1006. బ్రాహ్మణులలో చిన్న, బెస్తలలో పెద్ద.

The youngest among Brahmans, the eldest among fishermen.

Are made drudges.

1007. బ్రాహ్మణులలో నల్లవాణ్ణి మాలలలో యెర్రవాణ్ణి నమ్మరాదు.

You should not trust a black man among Brahmans, or a fair man among Pariahs.

భ.

1008. భక్తిలేనిపూజ పత్రిచేటు.

Worship without faith is a mere waste of flowers.

Flowers are used in offerings.

1009. భరతుడిపట్నము, రాముడిరాజ్యము.

The city of Bharata, the kingdom of Rama.

Said of any thing neglected, as Rama's kingdom was neglected during his absence, by his half brother Bharata.

1010. భల్లూకపు పట్టు.

A bear's hug.

Obstinacy.

1011. భిక్షాధికారిఅయినా కావలె, లక్షాధికారిఅయినా కావలె.

One must be a master of alms or a master of lakhs.

i.e. either a beggar or a very rich man.

1012. భోజునివంటిరాజు కలిగితే, కాళిదాసువంటికవి అప్పుడే వుంటాడు.

When a king like Bhoja Razu comes, a poet like Kal*i*dasa will follow.

మ.

1013. మంగలి పాత, చాకలి క్రొత్త.

An old barber and a new washerman.

An old physician, a young lawyer.

A barber learns to shave by shaving fools.

1014. మంచివానికి మరణమేసాక్షి.

Death is witness to a good man.

A good man's character is borne testimony to, after his death.

Good men must die, but death cannot kill their names.
"*The memory of the just is blessed.*" Proverbs. x, 7.

1015. మంచివానికి మాట్లాడనిదే మందు.

To a good man silence is reproof.

1016. మంచివానికి వకమాట, మూర్ఖునికి వకచేట.

A word to a good man, [a blow with] a sieve for an obstinate blockhead.

A blow with a sieve, a broom, or a slipper is very degrading.

1017. మంచివారికి మాటే మందు.

A word is medicine to the wise

A word to the wise is sufficient. (Latin.)

1018. మంచివానికి వకమాట, మంచిగొడ్డుకు వకదెబ్బ.

One word to the good man, one stroke to the good bullock.

A nod for a wise man, and a rod for a fool.

1019. మంత్రముచెప్ప మల్లుభొట్లు, తినడమునకు యెల్లుభొట్లు.

Mallubho*t*lu to read the prayers, and Ellubho*t*lu to eat.

It was Ellubho*t*lu's part to read the prayers, but as he was an ignorant man Mallubho*t*lu officiated for him, while he attended to the eating part of the ceremony.

1020. మంత్రసానిముందర మర్మము దాచినట్టు.

Like covering the body before the midwife.

Hide nothing from thy minister, physician and lawyer.

1021. మంది యెక్కువయితే మజ్జిగ పలచన.

If there are more people, the butter milk will be thinner

i.e. more water will be added.

1022. మఖపుబ్బలువరపయితే, మహత్తయిన క్షామము.

When there's a drought in Makha or Pubba a great famine will follow.

Makha and *Pubba* are the 10th and 11th lunar mansions.

1023. మఖవురిమితే, ముదురుమీదికఱ్ఱ అయినా పండును.

If Makha thunders, even the millet stalks on the coping of the walls will yield.

i.e. there will be such fine rain.

1024. మగడువల్లనమ్మను మారీ వల్లదు.

Even the goddess of pestilenee passes over the woman unloved by her husband.

Because her misery cannot be augmented ; death would only release her from her sufferings. *Mari* or *Mariyamma* (Sans. *Mari*) is the fury supposed to preside over the small-pox and other epidemical diseases.

You cannot damage a wrecked ship, (Italian,)

1025. మణి మణితో కోయ్యవలెను.

You must cut a gem with a gem.

1026. ముదురుమీదిపిల్లివలె వున్నాడు.

He is like the cat on the coping

i.e. lying steadily in wait.

Said of a cool, calculating, selfishman.

1027. మనమడు నేర్చుకొన్నట్టు, అవ్వకు దురద తీరినట్టు.

The grand-son learnt [his lesson], and the grand-mother's itching was relieved.

The grand-mother made her grand-son write the alphabet on her back.

To kill two birds with one stone.

To bring down two apples with one stick. (Dutch.)

1028. మనసు మహామేరుదాటుతున్నది, కాలు కడపదాట లేదు.

The mind travels over Mahameru, but the foot does not pass over the threshold.

Meru or *Mahameru* is the fabulous mountain on which Brahma is said to reside attended by *Rishis*, &c.

It appears really to be the high land of Tartary immediately north of the Himalayas. (Wilson.)

1029. మనుష్యులు వుండరుగాని, మాటలు వుంటున్నవి.

Men will not remain, but words will last.

1030. మనోవ్యాధికి మందు లేదు.

There is no medicine for mental affliction.

Gold is no balm to a wounded spirit.

1031. మాటకు మాట తెగులు, నీళ్లకు నాచు తెగులు.

Word uponword spoils speech as weeds spoil water.

1032. మాట ఘనము, మానిక పిచ్చ.

Great words, but small measure.

The greatest talkers are always the least doers.

1033. మాటలకు పేదరికము లేదు.

He is not wanting in words.

He ruins himself in promises, and clears himself by giving nothing. (French).

1034. మాటలకు మల్లి, పనికి యెల్లి.

He talks like Malli and works like Yelli.

Malli and *Yelli* are women's names. The former means 'again', the latter' tomorrow.'

Applied to a man who is great in words, but slow in action.

Say well, and do well end with one letter;
Say well is good, but do well is better.

1035. మాటలు కోటలుదాటుతవి, కాలు కడపదాటలేదు.

His words leap over forts, his foot does not cross the threshold.

Great vaunters, little doers. (French.)

1036. మాటలుతేటలు మాయింటను, మాపటిభోజనము మీయింటను.

Let us have a talk in my house, and dinner in your's.

He is no friend that eats his own by himself and mine with me. (Portuguese.)

'Tis good feasting in other men's houses. (Italian.)

1037. మాటలు మాతల్లిమాటలు, పెట్టు మామారుతల్లి పెట్టు.

She talks like a mother, but she feeds me like a step-mother.

Said of a step-mother.

1038. మాదిగమల్లి, కంసాలియెల్లి.

Cobblers say "Again," goldsmiths say "Tomorrow."

Dilatory in work.

1039. మాదిగవాడి ఆలు అయినా మాడే కాలికి చెప్పు లేదు.

Though a shoemaker's wife, she has no shoes for her burning feet.

A shoemaker's wife and smith's mare are always the worst shod.

1040. మాధవభొట్లకు పడిశెము యేటా రెండుమార్లు రావడము, వచ్చినప్పుడెల్లా ఆరేసి మాసములు వుండడము.

Madhavabhotlu gets a cold twice a year, and on each occasion it lasts six months.

Said of a man always in hot water.

1041. మానము పోయిన వెనక ప్రాణమెందుకు.

When honor has gone, why life ?

Take away my good name, and take away my life.

Either live or die with honor.

1042. మానిపోయినపుండు మళ్లీ రేపినట్టు.

Like irritating a healed sore.

To rip up old sores.

1043. మానుపండ్లు మానుకిందనే రాలుతవి.

The tree's fruits fall below the tree.

What is in your lot, that you will have.

Every man hath his own planet.

1044. మితముతప్పితే అమృతమైనా విషమే.

If you exceed the bounds of moderation, nector even is poison.

1045. ముంజేతికంకణానకు అద్దము కావలెనా.

Do you require a looking glass to see the bracelet on your wrist ?

A thing obvious and plain, requiring no demonstration.

As plain as the nose on a man's face.

As clear as the sun.

1046. ముండకొడుకే కొడుకు, రాజుకొడుకే కొడుకు.

A widow's son is a son, a king's son is a son.

A king's son and a widow's son are both greatly indulged.

1047. ముండపెంచినబిడ్డ ముగదాడులేనియెద్దుతో సమానము.

A chiid brought up by a widow is like a bullock without a nose-rope.

1048. ముంతెడుపాలకు, ముత్యమంతచేమిరి.

A drop of buttermilk, the size of a pearl, to a whole pailful of milk·

A little leaven leavens a great mass. (Frensh.)

"*A little leaven leaveneth the whole lump.*" *I.*Corinthians, V. 6

1049. ముందర పల్లము, వెనక మిట్ట.

In front a ditch, behind a mound.

A precipice ahead, wolves behind. (Latin.)

To be between the horns of a dilemma.

1050. ముందరికివస్తే గొయ్యి, వెనక్కుపోతే నుయ్యి.

If you come on, there's a pit; if you go back, there's a well.

Go forward, and fall; go backward, and mar all.

1051. ముందుపొయ్యేముత్తరాచవాణ్ణి, వెనకవచ్చేబోయవాణ్ణి, పక్కను వచ్చేపట్రాతివాణ్ణి నమ్మరాదు.

You should not trust a Mutarasa man going in front of you, a Boya man going behind you, or a Pa*t*rati man going along side of you.

The *Mutarasas* are "a tribe of Hindus, descendants from feudal tenants who were holders in black mail." (Brown.) The *Boyas* are a tribe of hill men. The *Patratis or Patras* are wandering tribe.

Dangerous companions.

1052. ముక్కుచొచ్చి కంట్లో ప్రవేశించేవాడు.

Having entered the nose, he gets into the eye·

A skilful rogue.

1053. ముగ్గురు ఆడవారు కూడితే, పట్టపగలే చుక్కలు పొడుస్తవి.

When three women join together the stars come out in broad daylight.

1054. ముదికొమ్మ వంగదు.

The old bough will not bend.

It is not easy to straighten in the oak the crook that grew in the sapling. (Gaelic.)

1055. ముదిమాను చేవ.

An old tree has a firm core.

A brave heart in a weak body.

1056. మున్నూరుశిఖలయినా కూడవచ్చునుగాని, మూడుకొప్పులుకూడరాదు.

Three hundred Sikhas (i·e. men) may come together, but three Koppus (i.e. women) should not get together.

1057. ముప్పయిమూడుకోట్ల దేవతలూ కూడి ముక్కుపట్టించగలరుగాని, నారాయణా అనిపించగలరా.

Thirtyrthree crores of gods joined together can make me hold my nose, but can they make me say Naraya*n*a ?

You cannot make an ass drink if he is not thirsty. (French.)

You may force a man to shut his eyes but not to sleep. (Danish.)

1058. మురదన్న సందేహము నిస్సందేహము.

Muradanna's doubt is cleared.

Said of a man who while wavering and doubting about some undertaking is forestalled by another.

1059. మూర్తికొంచెమయినా కీర్తివిస్తారము.

Though small in body, great in fame.

1060. మెత్తనాళ్లు పోయినవి, చెత్తనాళ్లు వచ్చినవి.

The days of bedding are gone, the days of straw have come.

The reverses of fortune.

1061. మిట్టనువున్నా యేనుగే, పల్లానవున్నా యేనుగే.

The elephant is an elephant whether on high ground or low.

True greatness is not affected by a change of circumstances.

1062. మేకవన్నె పులి.

A goat-coloured tiger.

A wolf in sheep's clothing.

1068. మేతకరణము.

A Kara*n*am to graze.

i.e. up to any amount of bribery and corruption.

1064. మొగుడితలమీద మిరియాలునూరినట్లు.

Like grinding pepper on the husband's head.

Said of a henpecked husband.

The wife wears the breaches.

The grey mare is the better horse.

1065. మొదటికి మోసము, లాభానికి గుద్దులాట.

Fighting for the profits after losing the capital.

Neglecting great things for small.

1066. మొప్పెకు మూరెడునోరు.

A fool has a mouth a cubit broad.

1067. మొర్రోమొర్రోయిద్దనగా లింగముకట్టేరుగాని, మొక్కచేతులు తేగలరా.

They may tie a Lingam round a man's neck however much he resist it, but can they make him worship it ?

A man may lead a horse to the water, but he cannot make him drink unless he will.

One may lead a horse to the water, but four and twenty cannot make him drink. (Scotch.)

1068. మోటుకుకోపము ముక్కుమీద.

The rough man's anger is on his nose.

Said of a very bad tempered man.

1069. మోసేవానికి తెలునును కావటిబరువు.

The weight of the Kava*d*i is known to him who carries it.

No one knows the weight of another's burden.

య.

1070. యథార్థమునకు యేడుచుట్లు అక్కరలేదు.

For the truth seven twists are not required.

When you tell the truth you can be outspoken.

Truth seeks no corners .(Latin.)

1071. యుగాలనాటియుధిష్ఠిరుడు.

A Yudhish*t*hira of the olden days.

Applied, ironically, to a great liar.

He shall have the king's horse.

ర.

1072. రత్నాలన్నీ వకచోట, నత్తగుల్లలన్నీ వకచోట.

All the gems in one place, all the snails in another.

Like will to like.

1073. రాగలశని రామేశ్వరము పోయినా తప్పదు.

Even if you perform a pilgrimage to Ramesvaram, the predestinated evil will not fail to overtake you.

1074. రాచపీనుగ తోడులేకుండా చావదు.

A king will not die alone.

The Hindus believe that when a royal personage dies, some other person dies at the same time to keep him company.

When a great man suffers he drags others with him into trouble.

1075. రాజుచేసినకార్యాలకూ రాముడుచేసినకార్యాలకూ యెన్నిక లేదు.

There is no questioning the actions of a king or of Rama.

1076. రాజుభార్య మేడయెక్కితే కుమ్మరవాడికోడలు గుడిశెయెక్కినది.

When the king's wife went on the top of the palace, the potter's daughter-in-law went on the top of the hut.

1077. రాజుమెచ్చినది మాట, మొగడుమెచ్చినది రంభ.

That's the word, which pleases the king; she is Rambha, who is loved by her husband.

1078. రాజుయెంతో ధర్మమంతే.

As is the king, so will the virtue [of the people] be.

1079. రాట్నమువస్తున్నది, బండితియ్యవలశినది.

The spinning wheel is coming, out the way with your cart.

I ask your pardon, coach, I thought you were a wheel-barrow when I stumbled over you. (Irish.)

1080. రాతి నారతీసినట్టు.

Like taking the bark off a stone.

1081. రాతికుండకు యినపతెడ్డు.

An iron ladle for a stone pot.

Severe measures for stubborn people.

To a hard knot a hard wedge. (Spanish.)

1082. రామాయణమంతా విని రాముడికి సీత యేమికావలెను అని అడిగినట్టు.

Like asking what relation Sita was to Rama after listening to the whole Ramayana.

"He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, what is the Matter." Ecclesiasticus xxii. 8.

1083. రామునివంటిరాజు వుంటే, హనుమంతునివంటి బంటు అప్పుడే వుంటాడు.

When there is a king like Rama, a servant like Hanuman will at once be found.

1084 రూకలేనివాడు పోకచెయ్యలేడు.

A man without money is not worth an areca nut.

A man without money is a bow without an arrow.

Who has not, is not. (Italian.)

1085. రెక్కలువిరిగినపక్షివలె వున్నాడు.

He is like a bird with broken wings.

Utterly helpless.

J

1086. రేపుఅనేరోజు వున్నదా.

Is there a day called tomorrow?

Tomorrow comes ıever.

No one has seen tomorrow. (Portuguese.)

1087. రొట్టెతగువు కోతి తీర్చినది.

The monkey settled the bread dispute.

Between two birds, by eating it up.

Swindling others under pretence of arbitration.

1088. రొట్టెలవానికంటే, తునకలవాడు ఘనుడు.

Thebeggar of crumbs gets more than the beggar of loaves.

1089. రొట్టె విరిగి నేతిలోపడ్డట్టు.

The bread broke and fell into the ghi.

His bread fell into the honey. (Spanish.)

1090. రోకటికి చిగురుపట్టినట్టు.

Like a rice pounder budding.

Said of a hopelessly ignorant fellow.

1091. రోట్లో బుర్ర పెట్టి, రోకటిదెబ్బకు జడిసినట్టు.

Putting one's head in the mortar, and then fearing the blow of the pestle.

Undertaking a business and then holding back through fear.

The gladiator, having entered the lists, is taking advice. (Latin.)

1092. రోలు కరువుయెరగదు.

The rice mortar feels not the famine.

Some grain or other is always pounded in it.

Said of a person who is exempted by his position from the loss which falls upon others, or of one who escapes a general misfortune.

ల.

1093. లంకలోపుట్టినవారెల్లా రాక్షసులే.

Every man that is born in Lanka is a Rakshasa.

Coming from a bad stock.

1094. లడాయివచ్చినప్పుడా కత్తులుచేసుకోవడము.

To make swords when the war comes.

1095. లక్షనక్షత్రములయినా ఏక చంద్రుడు కాడు.

A lakh of stars won't make one moon.

"Better one virtuous son than even a hundred fools; the one moon dispels darkness and not hosts of stars." (Hitopadesa) Book 1. 17.)

1096. లాభములేనిదీ శెట్టి యేటపడడు.

Unless there is something to be gained by it, the Setti will not venture into the river.

People do not risk their lives unless they have some great object in view.

1097. లేకలేక లోకాయపుట్టితే, లోకాయకన్ను లొట్టపోయినది.

When after being long childless, Lokaya was born to them, Lokaya's eye was sunken.

1098. లేడికి లేచినదే ప్రయాణము.

The antelope has only to rise to be ready for a journey.

Said of a man ready to go anywhere.

1099. లేనిబావకంటే గుడ్డిబావఅయినా మేలు.

A blind brother-in-law is better than none at all.

Better a bare foot than no foot at all.

Better a blind horse than an empty halter. (Dutch.)

1100. లేనివుదారికంటే కలిగినమొండి మేలు.

A rich stingy man is better than a poor liberal man.

1101. లోగుట్టు పెరుమాళ్లకు యెరుక.

The secrets of the heart are known to Perumal (Vishnu.)

"[*God*] *knoweth the very secrets of the heart.*" Psalm xliv. 21. (Dutch.)

1102. లోనవికారము బయటశృంగారము.

Inwardly bad, outwardly fair.

All saint without, all devil within.

1103. లోభికి నాలుగందాలా నష్టము.

A miser suffers loss on all sides.

False economy.

A stingy man is always poor. (French.)

1104. లోభిసొమ్ము దొంగవాడిపాలు.

A miser's property falls to the lot of the thief.

1105. వండలేనిఅమ్మకు వొప్పులు మెండు, తేలేనిఅయ్యకు తిండి మెండు.

The lady who cannot cook seeks for much praise; the gentleman who cannot earn his livelihood is a great eater.

He earns a farthing and has a pennyworth of thirst. (Dutch.)

1106. వచ్చినదోవనే పోతున్నది.

It will go the way it came.

So got, so gone.

Lightly come, lightly go.

Ill got, ill spent.

1107. వచ్చినవాదు చచ్చినా పోదు.

Calumny is not removed even by death.

Slander leaves a slur.

Give a dog an ill name, and you may as well hang him.

1108. వచ్చినవారికి వరమిస్తాను, రానివారికి రాయివేస్తాను.

I will grant a boon to those who come, and cast a stone on those who do not come.

Supposed to have been said by a deity.

Used threateningly by a great personage.

1109. వచ్చీరానిమాటలురుచి, వూరీవూరనివూరుగాయరుచి.

The half articulated words [of children] are pleasant [to the ear], and half pickled vegetables to the taste.

1110. వచ్చేకాలముకన్నా వచ్చినకాలము మేలు.

The past is better than the future.

"The good old times."

1111. వచ్చేదెల్లా రాని, పొయ్యేదెల్లాపోని.

Let what is to come come, and what is past be past.

Let bygones be bygones.

1112. వట్టిమాటలవల్ల పొట్టలు పూడుతవా.

Will empty words fill bellies?

We must assist in deeds not in words. (Latin.)

Words don't fill the belly. (Portuguese.)

1113. వడ్డించేవాడు తనవాడు అయితే, కడబంతినికూర్చున్నా వక్కటే.

If the person who serves the food is your friend, your sitting at the end of the row won't matter.

A friend in court makes the process short.

1114. వడ్లు మూత్తుం, పిచ్చికలు అర్దుం.

Three Tums of paddy and six Tums of sparrows.

Losses keeping pace with gains.

1115. వరికివక వానా, వూదకువక వానా.

Is one rain for paddy and another for Uda ?

"[*God*] *sendeth rain on the just and on the unjust.*"
Matthew v. 45.

Impartiality.

1116. వాండ్లు పొక్కిటిరాళ్లరీతిగా వున్నారు.

They are like fire dogs.

Bosom friends.

1117. వాడిపని గూట్లోకి వచ్చినది.

His business has come into the niche.

He is on his last legs.

He has shut up his shop windows.

1118. వాడుఆడినది ఆట, పాడినది పాట.

What he dances is a dance, what he sings is a song.

1119. వాడుచెప్పినది వశిష్ఠవాక్యము.

What he says is Vasish*t*ha's dictum.

1120. వానరాకడ, ప్రాణముపోకడ, యెవరికి తెలియును.

The coming of rain, and the going of life, are known to none.

Sorrow and ill weather come unsent for. (Scotch.)

Death keeps no calendar.

1121. విందుమర్నాడు మందు.

The day after a feast a dose.

After a feast a man scratches his head. (French.)

1122. విందూమందూ మూడుపూటలు.

For feasting or for medicine, three times.

A man will not be treated as a guest for more than three meals and he is not expected to stay longer. The effect of medicine should be tried by three doses, after which if it fail it should be given up.

1123. విక్రమార్కుని వంటిరాజు వుంటే, భట్టివంటి మంత్రి అప్పుడే వుంటాడు.

When there is a prince like Vikramarka, a minister like Bhat*t*i will at once be found.

1124. విడువుమంటే పాముకు కోపము, పట్టుమంటే కప్పకు కోపము.

"If you say "let it go," the snake will be angry; if you say "hold it" the frog will be angry.

It is hard to please all parties. (Scotch.)

1125 విత్తనమువకటివేస్తే, మొక్కవకటి మొలచునా.

Will the plant differ from the seed ?

A chip of the old block.

He that was born of a hen loves to be scratching. (French.)

1126. విత్తముకొద్దీ విభవము, విద్యకొద్దీ వినయము.

In proportion to the wealth there will be enjoyment, in proportion to the learning there will be humility.

1127. వినయము లోకవశ్యము, విద్య రాజవశ్యము.

Humility subjects the world, learning subjects kings.

Humility often gains more than pride. (Italian)

1128. విన్నవిఅన్ని విశ్వసించవద్దు, విశ్వసించినవిఅన్ని వెలిబుచ్చవద్దు.

Don't believe all you hear, don't divulge all you believe.

Do not all you can; spend not all you have; believe not all you hear; and tell not all you know.

1129. విస్సన్న చెప్పినది వేదము.

What Vissanna says is the Veda.

All that he says is law.

1130. వీపుమీద కొట్టవచ్చునుగాని, కడుపుమీద కొట్టరాదు.

You may beat on the back but not on the belly.

i.e. Punish me but don't touch my pay.

1131. వీసము యిచ్చి వాసానికి వొడ్డేవాడు.

One who gives a Visam and expects a Vasam.

1132. వెనకకు వెళ్లితే తన్ను, ముందువస్తే పోటు.

If you go behind you are kicked, if you go in front you are gored.

Not to be pleased in any way

1133. వెన్న దగ్గిరవుంచుకొని నేతికి తడుముకొన్నట్టు.

Looking for ghi when you have got butter.

Asking others to help you when you have all in your own power.

1134. వెన్నపెట్టితే మింగలేదు, వేలుపెట్టితే కరవలేదు.

If you give him butter he cannot swallow it, if you give him your finger he cannot bite it.

As demure as if butter would not melt in his mouth, and yet cheese will not choke him.

1135. వెన్నలో వెంట్రుక తీసినట్టు.

Like taking a hair out of butter.

Said of a very easy business.

How easily a hair gets into butter! (German.)

1136. వెయ్యిఆవులుగలవానికి వకటి తన్నుకొనిపోతే యేమి.

What is it to him who has a thousand cows, if one will not be milked?

Said by an impertinent beggar, when refused alms.

1137. వెయ్యిపుట్లవడ్లకు వక్క చిలకపురుగు చాలును.

One Chilakapurugu is enough for a thousand Puttis of paddy.

Chilakapurugu (*lit.* parrot-worm) is a small worm found in stored grain.

1138. వెయ్యివరహాలుపెట్టి యేనుగను కొనుక్కొని అరవీసం అంకుశానకు పాలుమాలునా.

Should one buy an elephant for a thousand pagodas, and grudge half a Visam for a hook to drive him with?

Visam is here used for an anna.

1139. వెర్రివాడిచేతిరాయి.

A stone in a madman's hand.

A dangerous experiment.

Put not a naked sword in a madman's hand.

1140. వెర్రి వెయ్యివిధాలు, పైత్యము పదివేలవిధాలు.

Idiocy [takes] a thousand forms, and madness ten thousand.

1141. వెలగలజీవరత్నము వక్కటే చాలును, చిలిపిరాళ్లు తట్టెడు వున్నా ఫలము లేమి.

One valuable gem of the first water is sufficient—though of pebbles there be a basketful, of what use are they ?

One grain of pepper is worth a cart-load of hail.

1142. వెల్లకిత్తలా పరుండి వుమ్మివేస్తే, ముఖముమీద పడుతుంది.

If you spit when lying on your back it will fall on your face.

Who spits against heaven, it falls on his head. (French.)

He who spits against heaven will have it fall on his face. (Spanish.)

"Whose casteth a stone on high casteth it on his own head."
Ecclesiasticus xxvii. 25.

1143. వెళ్లిపొమ్మంటే చూరుపట్టుకొని వేలాడినట్టు

When told to go away, he swung on the eaves.

Said of a parasite who could not be shaken off.

1144. వేటుకువేటు, మాటకుమాట వుండవలె.

There must be a blow for a blow, a word for a word.

One word brings on another. (Italian.)

1145. వేణ్నీళ్లకు చన్నీళ్లు, చన్నీళ్లకు వేణ్నీళ్లు.

Cold water to hot water, hot water to cold water.

The beneficial union of different dispositions.

1146. వేణ్నీళ్లకు వోర్వనమ్మ సహగమనముచేస్తానన్నదట.

The woman who could not bear warm water said she would become Sati.

1147. వేణ్నీళ్లకూ వేసంగికీ యెంతచలవో నీకూ నాకూ అంతచలవ.

There is as much coolness between you and me as there is in hot water and hot weather.

Coolness is here a term for friendship.

Said ironically.

1148. వేణ్నీళ్లుపోస్తే యిల్లు కాలునా.

Can your house be burnt down with hot water ?

Applied to lenient or ineffective measures.

1149. వేలంవెర్రి.

Auction madness.

Said of a foolish extravagance.

1150. వేలుకోసుకొన్నా, సున్నము పెట్టడు.

Even if one cuts his finger, he will not give a bit of chunam.

To stop the bleeding.

A heartless man.

1151. వేలుచూపివుత్తది అనిపించుకొన్నట్టు.

Pointing the finger and coming off worst.

Said of a man who accuses another without being able to substantiate his allegations.

1152. వేలువంగబెట్టనిదే, వెన్న అయినా రాదు.

Without bending the finger, even butter cannot be got.

Without obsequiousness, nothing is to be had.

1153 వేశవట్టే వేసే, వెర్రివాడు అయినా గెలుచును.

With continued attempts, even a fool may win.

A fool's bolt may sometimes hit the mark.

1154. వేసినదే ఒకగంతు, విరిగినదే ఒక కాలు.

One leap leapt, one leg broken.

Loss in the first venture.

1155. వేసాలెల్లా గ్రాసాలకే.

Every garb(i.e. occupation) is for food.

1156. వ్యాధికి మందు వున్నదిగాని, విధికి మందు వున్నదా.

There is a remedy for disease, but is there a remedy for fate ?

1157. వ్రాతకరణము.

A kara*n*am to write.

A mere scribe.

1158. వ్రాతరాజ్యమేలవలెనని వుంటే, గ్రహచారంగాడిదెలు మేపవలెనని వున్నదట.

When his fortune would have him govern a kingdom, his misfortune would have him graze asses.

The man was so unlucky that even the decrees (of Brahmah) were overruled by his evil stars.—*Grahachara* literally signifies the rotation of the planets.

1159 వ్రాయగా వ్రాయగా కరణము, దగ్గగా దగ్గగా మరణము.

Writing, writing—a Kara*n*am ; coughing, coughing—death.

By working we become workmen. (Latin.)

Constant dropping wears the stone.

1160. వ్రాసేవాణ్ణి కోసేవాణ్ణి గీసేవాణ్ణి నమ్మరాదు.

You should not trust a man who writes, cuts, or pares.

i.e. a village accountant, butcher, or a toddy-drawer.

Put a miller, a weaver, and a tailor in a bag and shake them, the first that comes out will be a thief.

శ.

1161. శంఖులో పోస్తే తీర్థము, పెంకులో పోస్తే నీళ్లు.

If you pour it into the conch shell it is holy water, if You pour it into a potsherd it is common water.

1162. శిలాభోగం స్థలభోగం నరభోగం కానరావు.

The fortune of a stone, a place, and a man cannot be foreseen.

The first may be formed into an idol and be worshipped; the second may be cultivated and made fruitful, or adorned with a beautiful edifice; and the third may become wealthy and be raised to a position of influence.

1163. శివునిఆజ్ఞ లేక చీమఅయినా కుట్టదు.

Without the permission of Siva, even an ant will not bite you.

1164. శుష్కప్రియములు, శూన్యహస్తములు.

Sweet words, empty hands.

Speaking kindly, but rendering no assistance.

Deeds are love, and not fine phrases. (Spanish.)

Words are female, deeds are male. (Italian.)

1165. శెట్టిశృంగారించేలోగా పట్నమంతా కొల్లపోయినది.

By the time the Setti had equipped himself, the whole town was plundered.

He brings his machines after the war is over.

1166. శేరుకు సవాశేరు.

For one seer a seer and a quarter.

A greater ruffian than another.

To a rogue a rougue and a half. (French.)

1167. శేరుదొరకు మణుగుబంటు.

The master is a seer, the servant is a maund.

The servant is the master.

స.

1168. సంతోషం సగంబలము.

Happiness is half [a man's] strength.

1169. సత్యహరిశ్చంద్రుడయ్యా.

As truthful as Harischandra.

Used ironically.

1170. సబా అంటే, ఆరునెలలు.

When he says 'Tomorrow' [it means] six months.

From tomorrow till tomorrow time goes a long journey. (French.)

One to-day is better than ten tomorrows. (German.)

1171. సముద్రము యీదవచ్చును గాని, సంసారము యీదరాదు.

You may swim over the sea, but not over family [annoyances].

1172. సముద్రానకు యేతము వేసినట్టు.

Like fixing a pump to the sea.

He is building a bridge over the sea.

1173. సరసము విరసముకే.

Joking causes a breach [of friendship].

Better lose a jest than a friend.

A joke never gains an enemy, but often loses a friend.

Familiarity breeds contempt.

1174. సర్వంకష ప్రజ్ఞశాలివాడు

One who knows everything.

Jack of all trades and master of none.

1175. సాతానిజుట్టుకూ సన్యాసిజంధ్యానకూ ముడిపెట్టినట్టు.

Like tying a Satani's top-lock and a Sanyasi's sacerdotal thread in a knot.

A joke—Satanis (Ramanujas) do not wear the lock of hair common to other castes, † and Sannyasis wear no thread.

Said of a ridiculous scheme.

1176. సాక్షికాళ్లుపట్టుకోవడముకన్నా వాదికాళ్లుపట్టుకోవచ్చును.

Better fall at the feet of the prosecutor than at the feet of the witnesses.

1177. సీతపుట్టడం లంకకు చేటుకే.

Sita was born for Lanka's ruin.

1178. సుఖము కష్టముకే

Happiness [is followed by] trouble.

Grief borders on the extremes of gladness. (Latin.)

If you laugh to-day you may cry to-morrow.

1179. సుత్తె ముందా కారు ముందా.

Was the hammer first, or were the tongs ?

---

† నిష్కచ్ఛో ముండితశ్చైవ శంఖచక్రాంకిత స్సదా।
ఊర్ధ్వపుండ్ర సమాయుక్తో వైష్ణవః పరికీర్త్యతే॥

Without a tuck to his garment, with shaven head, marked with the shell and discus, and having the upright streak (on the forehead)—he is called a Vaishnava.

1180. సూదేటువాణ్ని, సుత్తేటువాణ్ని, కండేటువాణ్ని నమ్మరాదు.

You should not trust a needle-worker, a hammer-wielder or a bottom thrower.

i.e. a tailor, a blacksmith, or a weaver.

A hundred tailors, a hundred millers, and a hundred weavers are three hundred thieves. (Spanish.)

1181. స్వకార్యధురంధరుడు, స్వామికార్యవంచకుడు.

In his own business a great worker, in his master's business a great cheat.

1182. స్వతంత్రము స్వర్గలోకము, పరతంత్రము ప్రాణసంకటము.

Independence is heaven, dependence is harassing to the life.

1183. స్వాతివానకు ముత్యపుచిప్ప ఎదురుచూచినట్టు.

Like oysters looking out for the rain in Svati.

The oyster-shells are said to rise to the surface of the water and lie open until the rain falls in *Svati*, closing and sinking to the bottom immediately after receiving the drops, which turn into pearls.

Anxious expectation.

హ.

1184. హాస్యగాణ్ని తేలు కుట్టినట్టు.

Llke a scorpion stinging a jester.

No one believes it.

One may cry "Wolf!" too often.

క్ష.

1185. క్షేత్ర మెరిగి విత్తనము, పాత్ర మెరిగి దానము.

Knowing the soil, [sow] seed; knowing the worthiness, [give] gifts.

SANSKRIT PROVERBS.

1. అంతతోశ్మాపి జీర్యతి.

The stone is worn away at last.

2 అంతస్తాపో బహిశ్శీతం.

Inward heat, outward coolness.

Outward friendship, inward hate.

3. అధికస్యాధికం ఫలం.

More is the fruit of much.

4. అర్థస్య పురుషో దాసః.

Man is the slave of money.

5. అల్పవిద్యో మహాగర్వః.

Little learning, much pride.

7. ఆత్మవన్మన్యతే జగత్.

[Every man] thinks the world like himself.

8. ఉద్యోగః పురుషలక్షణం.

Endeavour makes the man.

6. కష్టే ఫలే.

From labour, fruit.

9. కాలః క్రీడతి గచ్ఛత్యాయుః

Time sports; life goes.

10. కోపః పాపస్య కారణం.

Anger is a cause of sin.

11. గతజలసేతుబంధనం.

Repairing the bund after the water has gone.

12. జనవాక్యం తు కర్తవ్యం.

One should act according to the people's voice.

13. ధైర్యం సర్వత్ర సాధకం.

Courage is always a means [of success.]

14. న హి సర్వస్సర్వం జానాతి.

No one knows everything.

15. న హి సుఖం దుఃఖైర్వినా లభ్యతే.

No pleasure is obtained without pain.

No rose without a thorn.

16. నీచో వదతి న కురుతే న వదతి కురుతే సజ్జనః.

A mean fellow promises, and does not; a good man promises not, but does.

17. పతితః పర్వతో లఘుః.

A fallen mountain is[thought] light [of].

18. భూతే పశ్యంతి బర్బరాః.

Fools learn by the past.

Experience is the mistress of fools. (Latin.)

19. మౌనమర్ధాంగీకారః.

Silence is halfconsent.

Silence is consent.

20. యత్ర ధూమస్తత్ర వహ్నిః.

Where smoke, there fire.

Where there's smoke, there's fire.

SANSKRIT PROVERBS.

21. యథా పితా తథా పుత్రః.

As the father, so the son.

22. యథా బీజం తథాఙ్కురః.

As the seed, so the sprout.

Bad crow, bad egg. (Greek)

23. యథా రాజా తథా ప్రజాః.

As the king, so the people.

Like king, like people. (Latin.)

24. యథార్థవాదీ లోకవిరోధీ.

A speaker of truth is the world's enemy.

25. యాదృశః పురుషస్యాత్మా తాదృశం సంప్రభాషతే.

As a man's heart is, so does he speak.

As the life is, so will be the language. (Greek.)

26. యాదృశీ మాతా తాదృశీ పుత్రీ.

Like mother, like daughter.

27. లంఘనం పరమౌషధం.

Fasting is the best medicine.

28. లోకో భిన్నరుచిః.

The world is divided in tastes.

29. విద్యావాన్ ధనవాన్ భవేత్.

The possessor of learning becomes the possessor of wealth.

30 విధివిహితం బుద్ధిరనుసరతి.

Mind follows what Fate has decreed.

31. విభూషణం మౌనమపండితానాం.

Silence is the ornament of the ignorant.

32. సాహసాద్భజతే లక్ష్మీః.

Fortune is secured by boldness.

Fortune favors the bold. (Latin.)

THE END.

PRINTED BY: V. RAMASWAMY SASTRULU & SONS
at the "VAVILLA PRESS," MADRAS—1922.

THE BHAGAVAD-GITA

With Sankaracharya's Commentary Translated from Sanskrit into English

BY

PANDIT: A. MAHADEVA SASTRI, B.A.

Third Edition (Four thousand), (For some years out of print.)
Contains Sanskrit Text of the Gita. PRICE Rs 5 0 0

BY THE SAME AUTHOR:

MINOR UPANISHADS Vol. I.

Comprising I. Atharvasikha & Kaivalyopanishad: (with Sanskrit text and English translation.) Rs 1 0 0

MINOR UPANISHADS Vol. II.

(The Vedanta Doctrine of Sankaracharya)

Comprising i. Sankaracharya's *Dakshinamurtistotra* and its commentary (Suresvaracharya's *Manasollasa*) ; ii. Suresvaracharya's *Pranavartika ;* iii. Dakshinamurti Upanishad ; (Sanskrit text with translation and notes in English) *Second Edition*, with the addition of the Sanskrit text of Manasollasa. Rs. 2 0 0

VEDIC LAW OF MARRIAGE :

Second Edition, (much enlarged with additional essays and notes) being the *First Volume* of the author's collected writings and speeches on the Vedic Ideals of *Marriage, Caste, Religion* and *Social Reform.* Rs. 1 4 0

Bhagavad Gita with the Text in Telugu and an English Translation by Mrs. Annie Besant Rs. 0 8 0

Essays on the Gita by Sjt. Arabindo Ghose Rs. 4 0 0

Vemana's Verses Telugu with C. P. Brown's English Translation. Rs. 1 4 0

Mahatma Gandhi—A Study by V. Mangalavedikar with a foreword by Mr. S. Srinivasa Iyengar Rs. 0 8 0

An open letter to Lord Reading by M. K. Acharya. Rs. 0 8 0

The Reform Proposals :—with an introduction by Mr. Satyamurti and the opinions of all leaders. Rs. 1 8 0

	R.	A.		R.	A.
Imperial Acts of 1921 ...	1	0	The Indian Trusts Act ..	0	8
Criminal Procedure Code	2	0	The Madras Estates Land Act	0	12
Indian Penal Code ...	2	0	F. L. Examination Question Papers	[illegible]	0
The Evidence Act ...	0	12	B. L. Examination Question Papers	1	0
The Indian Contract Act	0	12	Pleadership Examination Question Papers (From 1898)	2	0
The Indian Easements Act	0	6			
The Negotiable Instruments Act.	0	6			
The Specific Relief Act	0	6			
The Transfer of Property Act	0	8			

Wars of the Rajahs, (Annals of Handeh Anantapuram) By C. P. Brown Rs. 0 8 0

V. RAMASWAMY SASTRULU & SONS,
292, Esplanade, Madras, E

Telephone **No. 878.**
Telegrams : **'VAVILLA', Madras.**